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THE

# MISSIONARY HERALD.

VOL. XLVII.

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No. 8.

## American Board of Commissioners for Foreign Missions.

### Sandwich Islands.

LETTER FROM MR. LYONS, FEBRUARY 20, 1851.

In preparing another annual report, Mr. Lyons is obliged to speak of a mortality among the inhabitants of his district, which is not counterbalanced by the number of births. He has been long waiting for a change in this particular; but hitherto he has waited in vain. The cholera has approached very near to the Islands, the distance being only twelve days. There have been many fears that it would break out among the Hawaiians. Thus far, however, a kind Providence has held it back.

### Schools.

My account of the schools in this region, in my last report, was rather unfavorable. During the past year, however, there has been a change for the better. The school-houses that had been prostrated by the wind, have been rebuilt. Every school-district has now its school-house; and every school-house has a teacher. Seats, tables, desks, &c., are also making their appearance; and teachers and pupils are getting up out of the dirt, and assuming the look and bearing of civilization. The most remote and inaccessible school-district in my field can boast of a nice building, well furnished with seats and tables, together with a lock and key for the door. This has been accomplished by the perseverance of the teacher. Lumber must be

brought from the distant mountain on the back to the shore, and thence on a canoe over an exceedingly rough part of the ocean. A carpenter must be procured, to do what the teacher could not do. But these obstacles were all surmounted.

Mr. Lyons says that one school-house received a premium from the Minister of Public Instruction, in consequence of its superiority. Several laws have been recently passed in favor of the Hawaiian school system. One of these enactments gives the proceeds of certain lands, when leased or sold, to educational purposes. This is in addition to the avails of an annual tax of two dollars on each male subject. In case of absence from school, a fine of one dollar is imposed on the child, if it be his fault, or of five dollars, if it be the father's fault.

During the year, two teachers have been removed by death. They were of the number of the patriarchs, of whom I wrote in a previous report. They had been teachers for twenty years or more; though they had not spent all that time in this work. They were some of my most energetic teachers at the time they were attacked with a sickness which resulted in their death.

Besides the office of teachers, they had for a long time held that of native assistants, or sub-pastors; and one had just been appointed treasurer of the school fund. In their death the schools, the churches, and the missionary have sustained a great loss. But our loss is doubtless their gain.

*Singing Schools—Criminal Law.*

A new singing master has given a new impulse to singing schools in my field. We have had numerous teachers in music, and they have accomplished something. But the present is evidently better qualified for his business than any of his predecessors. Under his skillful and energetic management, singing is undergoing quite a revolution. Old worn-out tunes are disappearing, and new ones are taking their places. He is particularly fond of chanting, and has introduced it in the congregation where he is teaching. His choir in Waipio is very large; and its performances are deserving of high commendation. He was chorister for some time in the seminary at Lahainaluna, and has taught music some months on Oahu. As the government is so benevolent as to pay singing masters, he will be devoted to this branch for some time to come; and perhaps all the parishes in my field will be supplied with decent and commendable choirs.

Of the provision made for the punishment of criminals, Mr. Lyons writes as follows:

The new code of laws, or rather that department of it which embraces the criminal law, has at length made its appearance. It consists of fifty-two sections. Its enactments are very numerous; and many of its penalties are very severe. But the depravity of the times called for a multiplicity of laws and heavy penalties. Still the reading of these laws in other lands may convey a wrong impression. You may be led to regard the people of the islands as far more depraved than they really are. There is doubtless much wickedness in the city of Honolulu; though even there bare-faced and heaven-daring crime is much less common than in some cities of America. But take the Islands generally, and the number of criminal cases is comparatively small.

We have places that bear the name of "jails;" but they are mere apologies for such things. Their inmates are very few, and they enjoy almost unbounded liberty. There is nothing on this island that deserves the name of a prison. Though there are culprits, their prison is the public road, on which they are working out their fines. You will sometimes fall in with these persons, as they are going to and from their work, without any one to guard them. They are so submissive that there is little fear of their running away. They are guarded while

at work, however, and at night, unless they are off on a visit, or after food.

*The Church—Liberality.*

The large church under the care of Mr. Lyons has enjoyed tranquillity and prosperity, during the year under review. Only twenty-seven have been disciplined; while sixty-six have been restored to a good standing. Eighty-two have been admitted on a profession of their faith, and thirty-two on certificate. The present number of members is 2,114.

At the beginning of the year it was proposed that the contributions of the people should have reference to two objects, namely, the support of the gospel at home, and the carrying of the gospel to other parts of the world. Systematic contributions had been tried before, and it was resolved to try them again. Contributions for foreign objects were to be monthly; and those for the support of the missionary were to be by subscription, and paid at the close of the year, or rather during the last tour for 1850.

But I very soon found that this system, though it might accomplish something, would not effect all that was desirable. The people were not disposed to contribute monthly; it was too frequent. Hence I changed my plan somewhat; or, rather, I dropped all plans, except that there be a contribution whenever there was a communion season. The number of communion seasons in Waimea has been four, in each of the other parishes three. Hence in Waimea there have been four contributions, three for foreign objects, and one for the support of the pastor. In each of the other parishes there have been three contributions, two for foreign purposes, and one for the minister's support.

In 1846 I proposed to the churches to do something towards supporting their pastor. An effort was made; but with so little success that nothing further in this line was done in the succeeding years. All that was given, was appropriated to native assistants and foreign objects. The time had not fully come.

But the discovery of the California gold mines has been the means of increasing the wealth of this people; and as their wealth has increased, their disposition to give has also increased. This will be very distinctly seen, when I tell you that the whole amount given for benevolent purposes in 1850, is seven hundred and one dollars; of which three hundred and thirty-seven dollars are for for-

eign lands, and three hundred and sixty-four dollars for the pastor's support. This sum has far exceeded my most sanguine expectations. I will thank God, take courage, and go on.

### *Support of the Missionary.*

The following extract will show what measures Mr. Lyons has adopted, for the purpose of awakening an interest in ministerial support.

On my tour in October, after receiving what the people were disposed to give for other lands, I informed them that on my next tour, which would be in three months, they would be expected to contribute something for the support of their pastor, according to the proposition made at the commencement of the year. "You will then have," I said, "an opportunity of showing your 'aloha' to your 'kumou.' And in this 'aloha' I wish all, men, women, and children, to participate. None will be excluded. That you may have some definite sum in view, which may be within your reach, I propose that children give from six to twenty-five cents; women from twenty-five cents to one dollar; and men from one dollar upwards to any amount not over twenty dollars."

The time for the appointed tour arrived, and operations were commenced. It has been my practice for several years to have, during the last tour in the year, something like an exhibition in each parish, consisting of recitations of portions of Scripture, dialogues, speeches on temperance, knowledge, benevolence, &c. &c., accompanied with a festival. In these exercises, men, women and children all take an active part. It was during the exhibition, at the close of the speeches on benevolence, that contributions for the missionary were received. Taking a hat in my hand, I went around among the people, presenting it to every man, woman and child for the offering each might make. A scene followed that was quite amusing, as well as gratifying. Many of the donors had their gifts tied up very carefully in one corner of a handkerchief, or shawl, or dress. The untying of the knot, and the getting at the precious offering, often required some time on the part of the giver, and not a little patience on the part of the receiver, to say nothing of the spectators. Little children might be seen, some not old enough to know their right hand from their left, pressing forward through the crowd, or held up by their parents, with

their shining half dimes, dimes, &c., in their tiny hands, looking wonderfully pleased as they threw them into the hat. Persons who came without any offering, would beg something of their more provident neighbors. Others, who were unable to give money, presented a shirt, jacket, coat, &c. One man was about taking off his shoes to surrender as his contribution; but I told him that he had better wait a little; and it was not long before he appeared with a quarter of a dollar. One man gave a cow which he valued at twenty dollars. Another gave a piece of cloth, valued at ten dollars. The largest amount of money contributed by one individual was twelve dollars; the smallest amount was one cent.

Of the sum collected for foreign objects, Mr. Lyons says that three hundred and twenty-three dollars have already been transmitted to this country. To the American and Foreign Christian Union thirty dollars have been sent; to the American Sunday School Union, twenty dollars; to the American Home Missionary Society, the American Tract Society, the American Seamen's Friend Society, the American Peace Society, the American Bible Society, the American Education Society, and the Massachusetts Sabbath School Society, ten dollars each; and the balance has been paid to the Treasurer of the American Board.

### *Mormonism.*

Two Mormons from the Salt Lake, an elder and a prophet, have made their appearance on Hawaii. They belong to a company of ten, who are scattered in pairs over the Islands. Their object is to convert the inhabitants, natives and foreigners, missionaries and all, to Mormonism. How it is on the other Islands, I know not; but on this they have met with no success whatever. The elder and the prophet took up their abode at Waimea; but as they could accomplish nothing here, they visited other places; still they had no better success. The prophet became discouraged and has disappeared. The elder still holds on, hoping to make converts before long. Vain hope, in all probability! The foreigners are too wise for them; and the natives are satisfied with the religions they already have. They can all get into a church of some sort. If the Protestant church is too strict for them, they can apply to the Catholic church, and that will give them no denial. What more do they need?

## LETTER FROM MR. HITCHCOCK, MARCH 20, 1851.

THE communications from Molokai, the island on which Mr. Hitchcock still labors, have generally been interesting and encouraging. Though the present letter does not equal some that have preceded it, in its notices of the mighty power of God in renewing the hearts of sinners, it cannot fail to be read with pleasure and thankfulness.

*Admissions to the Church—Fruits of the Spirit.*

The Lord has not wholly withheld his wonted mercy from us. We have had several seasons of unusual seriousness; and a considerable number have joined the church since January 1, 1850. More than eighty, I think, united with us on the 5th of that month; and we have had several small accessions since.

At no time, however, have we had what comes up to my idea of a revival. We have had a spirit of prayer, with considerable engagedness and solicitude for the unconverted, on the part of a goodly number of professors; and the impenitent have manifested unusual respect for religion, by a steady attendance at the house of God, by excellent attention while there, and, in many cases, by a willingness to aid in supporting the gospel at home and in spreading it abroad. But a revival, that is, a solemn display of the power of the Spirit in solemnizing the community, in arousing Christians, so that they agonize for souls, and in bringing the wicked to a quick and humble submission to the Savior, or, in other words, such a state of things as there has been among the Nestorians, and as we had in Molokai in 1837, we have not had for three years past; and I long for a revival of this kind.

And yet I am not certain that the fruits of the Spirit, with proofs of sincere love to the Savior and his cause, are not as abundant among us now as they were even after the most marked displays of God's converting grace, or as they are in other places which have been favored with powerful revivals. The inward effects of the gospel appear in brotherly love, in kindness to enemies, and in a desire to live according to the word of God. I see these results in our native brethren, and I rejoice in them; and I also rejoice in the fact that the people have a good measure of that willingness to give of their substance, which characterized the primitive churches. For I bear them record that "to their power, yea, and

beyond their power," they are "willing of themselves" to assist in spreading the gospel.

In proof of the liberality of his people, Mr. Hitchcock states that for several years prior to 1850 they had contributed to the Board more than his salary. During 1850, they gave seven hundred dollars at the monthly concert, in addition to five hundred dollars raised for his support, and nearly two hundred dollars given for other purposes. Between January 1, 1851, and the date of this letter, they had contributed more than three hundred dollars, besides subscribing one thousand eight hundred dollars for repairing a church.

*Houses of Worship erected.*

My people have more than ever engaged in building and repairing meeting-houses in their several districts. In Hailawa, a valley containing not more than two hundred or two hundred and fifty souls, the inhabitants are building, unaided, an edifice that, besides their own personal labor in getting stone, timber, lime, sand, &c., will cost not less than eight or nine hundred dollars. The house is up and partly shingled; the shingles, lath, nails, part of the boards, and the mason-work are already paid for; and I hope it will be ready for dedication in two or three months. And the people who are building this house, have paid more than fifty dollars at the monthly concert during the three months past, and their proportional share of my salary, and have also contributed for their own poor.

One man among them, formerly a domestic in our family, and subsequently a scholar of the High School, from which he was expelled, after several years of improper conduct, has for the past two years seemed to be a different man; and he is the main instrument, in the hands of God, for carrying on the good work in that district. He is a wonderfully shrewd and enterprising man, and seems now to delight in doing good. Contrary to his will, he was chosen a representative to the Hawaiian Congress; but, as he was the local judge of the island, the Governor refused to let him go. Another election was held, and Kamai was left to attend to his official duties, and to urge forward the meeting-house. I have high hopes that the Lord is about to make this man a great blessing to Molokai.

Other districts, Mr. Hitchcock says, during the past year, have completed houses of worship at no trifling expense.



At Pelikunu, a deep and secluded ravine, with but little more than one hundred inhabitants, the natives have put up a fine house, and introduced American chairs. They are now engaged in raising money for a bell, which has been ordered for them through our depository.

The church-going bell is now heard over the plain of Kalaupapa; and it calls the people of God every week to his worship. I have heard it distinctly from the top of the adjacent pali, three thousand feet high. The sound was delightful. The meeting house at Kalaupapa, though much superior to a merely native one, is not well built; and though the people have scarcely completed it, they have resolved to build another, and are actually raising funds for the purpose. When the new one shall have been finished, the old one will be used as a school house.

#### *A Feast of Dedication.*

As additional proof that his people have a sincere love for the gospel, Mr. Hitchcock states that they are also building houses of worship in small neighborhoods, that they may meet in them for prayer and conference, as no native dwelling house is at all convenient for such purpose. "Within three miles of the station, in either direction, there are no less than seven houses of this kind, all built by the members of the church, without any influence or effort or assistance of ours. They are now engaged in building the eighth within a quarter of a mile of our house."

One of these houses, about a mile distant, was nearly ready for dedication last week, and as it is a Hawaiian custom to conclude their building with a feast, great preparations were made for the occasion. I had made an appointment to be absent; and when they heard of it, they besought me to defer the appointment, for the purpose of dedicating the house, and partaking of the feast. I consented to do so; but it happened that they had selected the day in the week on which I must positively be away. What was to be done? They could not get ready any sooner, and a day later would be Saturday, a day not at all convenient for feasting in the country. There was no alternative; we must hold "the feast of dedication" early in the morning, making it a breakfast instead of a dinner.

Accordingly, on Friday morning, the ladies of the mission, escorted by myself, proceeded to the place appointed. A few minutes took us thither, and we found a multitude assembled, sitting at

a table which was covered with an abundance of first rate native food, served up on plates and in bowls, with an array of knives, forks, spoons and tumblers altogether new on Molokai. In the absence of chairs, the tables (which were boards, covered with clean cotton cloth) were elevated not more than a foot from the mat floor on which they all sat. For the missionaries a table was prepared at the head of the room, and furnished with every variety to overflowing, there being a whole chicken for each of us, and other edibles in proportion. All being seated, a blessing was craved, and the business of the occasion proceeded with characteristic cheerfulness and dispatch. As one company was satisfied, another filled its place. My business requiring me to leave, eating gave place to listening. My text was, "I will make them joyful in my house of prayer." They seemed to feast upon the Word with as much zest as they had just feasted upon the bread that perisheth. It was an interesting hour, and its influence will be long felt for good in that little community.

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#### West Africa.

LETTER FROM MR. WILSON, MARCH 28, 1851.

It was stated in the July Herald, that Mr. Wilson was unwell early in February. At the date of the present communication, however, he had regained his usual health. Dr. Ford had not had an hour's sickness; and Mr. Best was laboring assiduously at Mr. Preston's station, having acquired "a pretty good knowledge of the Bakali."

The following extract from Mr. Wilson's letter presents a dark picture of African society; but it only increases the obligations of Christians to send the gospel to this degraded people. And the friends of missions will rejoice that our brethren have grace to deliver their message with all plainness and fidelity.

#### *The Marriage Relation.*

In some respects our missionary operations here seem to be quite stationary. We have had no accessions to our church for some time past; and some who were added to it last year, do not give us all the satisfaction which we had hoped for. If we had other converts, we should be almost afraid to receive them into the church, by reason of the many temptations to which they are exposed, growing

out of the loose and perverted state of morals in this community. Nor do we see how society can be placed on such a footing as to make it possible for us to organize a pure church, until there is a general outpouring of God's Spirit upon the people.

Since we have looked more narrowly at the state of this people, we have come to the conclusion that there is nothing of the marriage relation existing among them; and we do not now hesitate to tell them that, in this respect, all their arrangements are sinful. The husband has not even the right of property in his wife. She is regarded only as a sort of loan, or an exchange, that may be withdrawn at pleasure; and in the estimation of the natives, her destiny is fully answered, if she enriches her husband with a few children. In this way and for this purpose the entire female population of the country is engrossed; and no man can get a wife, except so far as he may succeed in enticing her away from some one else. Demoralizing as this state of society is, the people are nevertheless firmly attached to it, and will continue to be so, until they are inspired with better and purer feelings by the Holy Ghost.

Our brethren have succeeded in forming seven Christian marriages, though the parties are not all Mpongwe. This fact, it is believed, is exerting a silent influence for good.

#### Schools—Preaching—Romanism.

Our schools are full; and as Dr. Ford is expecting to devote a part of his time to teaching, we hope to raise the standard of education. Our preaching services, as a general thing, are also well attended; and we have seldom less than one hundred and fifty or two hundred persons at church. They bear preaching, moreover, of the plainest character. Last Sabbath I took, as the subject of my remarks, Paul's description of the heathen contained in the third chapter of Romans; and I proved that every word of it was applicable to themselves. They listened with attention, and assented to almost every thing which I said. The people at this station have acquired a good deal of religious instruction. They are pretty well acquainted with the first principles of Christianity, and all that seems to be needed now, is the Spirit's influences. God grant that the set time to favor us may soon come!

No material change has occurred in the relations of the French to the Mpongwe people. In

regard to the efforts of Romanism in that part of Africa, Mr. Wilson writes as follows: "The Catholic mission shows very little life, except that now and then the Bishop makes a vigorous attempt to convince the natives that we are not the true ministers of the gospel. As they are not capable of appreciating his very abstruse arguments on the subject, we have seldom made any other reply than this, 'The tree is known by its fruits;' and this seems to be quite conclusive. I hope we shall ever be able to appeal to it with confidence, and without the fear of shame."

#### Salonica.

##### MR. PARSONS'S VISIT TO SERES.

MR. PARSONS has recently made an excursion to Seres, which lies some fifty miles north-east of Salonica, for the purpose of attending the great fair annually held in that city. He was accompanied by Baron Hobannes Arakel, a young Armenian from Trebizond, and a member of his family. This individual has proved himself, Mr. Parsons says, a humble Christian, and a useful laborer in the vineyard of the Lord. A supply of books in several different languages was taken, as the fair is frequented by men speaking diverse tongues.

##### Commencement of the Journey—The First Night.

Two roads were before us. One goes east to the mouth of the Struma, which empties into the Gulf of Contessa, and thence up the valley of the Struma to Seres. This is for camels and buffaloes. The other (which we took) is much shorter; and, leading over the mountains, it is more difficult for horses and mules.

For a short distance we went on the road which Paul doubtless took in his flight to Berea. We then turned to the north, and ascended a mountain ridge which runs from the head of the Salonica Gulf north-west. From the top of this ridge, as we looked back, there lay spread out to our view the plain about the head of the gulf, west of Salonica, and south the gulf and low lands to the foot of Olympus. Before us was a valley, three or four miles wide; to the left a lake, perhaps six miles in circumference; and beyond were high mountains, which we were to cross; and still farther there rose a loftier range of snow-covered mountains.

Mr. Parsons spent the night in a village at the foot of the nearest range of mountains. "A

village in Macedonia," he says, "is a collection of mud huts, one story high, with tiled or thatched roofs, having generally but one room, and that partly under ground. The Greek villages have a church, the Turkish a mosque."

Our host was a Bulgarian. Our sleeping apartment (which was also the kitchen, parlor and bedroom of the family) had no floor, no window, no fire-place, though there was a place for a fire, and no furniture, save a coarse piece of matting and a barrel of food and clothing. The traveler carries with him his own cooking utensils and bedding. The people sleep in the clothes they wear during the day; and they have little else than a blanket for bed and bedding.

#### *A Jew—Rest of the Journey.*

For the first time I was thrown into the company of a Jew, to cook by the same fire, and sleep on the same matting. He boiled an egg in our dish; but by some accident it was cracked, and he could not eat it. It was defiled; for it had been in contact with water in a Gentile's dish. He was forbidden to eat it, by what he considered the law of God. He thought it strange that we prayed before the hour of prayer, with no book, and not in the holy language. At the hour of prayer he showed us how to pray. He stood in the darkest corner; and over his head he placed a white veil, which reached nearly to the ground. He wound a long tape about his arms and hands, in accordance with Deut. vi. 8, "Thou shalt bind them for a sign upon thy hand," &c. Probably some portion of the law was written upon the tape. He read his prayers in the holy Hebrew language, to him an unknown tongue; or rather instead of reading, as it was time to go, he repeated a few scattered phrases with astonishing rapidity, turning over leaf after leaf in quick succession.

During the second day, Mr. Parsons and his traveling companion crossed several beautiful valleys, and many bare and rugged hills. They saw some villages, and many places where there had been villages in more prosperous times.

Ascending by a rough and crooked path, at eleven o'clock we were upon a summit so high that we could see over the mountain we had crossed the day before, and look down into the Salonica Gulf. From that point we had a more extended view of the country than any I have yet obtained, including the mountains from

which Philip, as history tells us, procured gold wherewith to purchase the dominion of Greece, as also the valleys and hill-slopes from which issued multitudes of invincible warriors under Alexander to conquer the world.

The following night was spent in Soho, a Turkish village. As lodgings could not be obtained in a private house, our travelers resorted to the khan.

About ten o'clock next morning, we were upon a high ridge overlooking the beautiful valley of the Struma, dotted with almost innumerable villages, vast flocks of sheep, and herds of cattle and buffaloes. On the eastern declivity, eight or ten miles from us, was the city of Seres. The river was full to overflowing from the spring rains; and in its windings it reminded me of the Connecticut. This is the ancient Strymon, so celebrated in classic story. Upon its margin Virgil made Orpheus to sit, as he lamented his lost Eurydice.

#### *Labor at Seres.*

Having arrived at Seres, Mr. Parsr is rented a room in a khan for one month. He arranged his books for sale on Saturday; and on the following day he rested from his labors.

On Monday we opened our door for the reception of visitors and the sale of books. The first individual to whom I had an opportunity of unfolding the way of life through a crucified Redeemer, was our kind fellow-traveler from Salonica, who, in answer to the inquiries of the Greeks during our journey, had stoutly affirmed that we were not Christians. Though set right at the time, he could not believe that we were Christians; indeed, he said that he knew we were not. With him "Christian" is a name for an idolater. The Greeks who worship pictures of the Virgin and of the saints, are called Christians; and he had no idea of any other.

We found ourselves in the midst of a crowd of Jews from all quarters. It was a good place for a Jewish missionary; but my knowledge of the language was so limited that it was with difficulty that I could get access to them. There were also great crowds of Bulgarians, Servians, Greeks and Turks. Hohannes had access to all through the Turkish language. While I staid in our room, he went with his handkerchief full of books from shop to shop, and from one place of resort to another; the books every where opening the way for conversation.

*An Enlightened Greek.*

A lively interest will doubtless be felt in the individual who is mentioned in the following extract.

Our English brother, Mr. Goldberg, had told us of a young Greek who has proved himself to be quite a missionary among the Jews. He has learned the Hebrew, and studied the prophecies; and he has endeavored, by direct personal effort and by anonymous letters, to call the attention of the Rabbies and others to the proofs of the messiahship of Jesus of Nazareth. He at one time troubled the Jews so much in this way, particularly by posting upon the synagogue parallel passages from the Prophets and the Gospels, that they complained to the Turkish authorities, and a check was put to his efforts.

After several days we found him. He was rejoiced to see us, and took us to his house, and made us lodge with him during our stay in the city. The evenings we spent together till late in the night, time after time, considering the points upon which the Jews had puzzled him in argument, and also the points of difference between the Greek and Protestant churches, and the nature of true religion. He was familiar with the Old and New Testament Scriptures. Indeed, we have never known his equal in this respect, before conversion, either among the Greeks or Armenians. When he found that his own church had no scriptural authority for any particular idolatrous and absurd rite, he gave it up; that is, he would say no more in defence of it. He acknowledged that he found the apparent idolatry of his church the great and insurmountable obstacle in the way of bringing the Jews to the Christian faith.

We were much interested in him, and with our New Testaments in our hands, we showed him the only way of life through faith in Christ. All the fundamental truths he seemed clearly to apprehend intellectually. But he still clings to his church and its rites; burns his lamp before the picture of the Virgin, and observes conscientiously the fasts and feasts in honor of the saints; and in this way he hopes to obtain the favor of God and eternal life. Such is the strength of the delusions of this church!

Much truth was communicated to different individuals, but there were no striking results from the efforts put forth. It may be hoped that the fruit will appear in coming years.

*Jews of Seres—Statistics.*

To give particulars respecting our intercourse with the Jews at Seres, would be to repeat most that we have written in regard to our efforts in behalf of the Jews in Salonica. The Jews of Seres, as also those of the other cities of Macedonia, and of the cities of Bulgaria, Servia and Wallachia, seem to have gone forth originally from Salonica. They have the same language; while the Jews of the southern provinces speak the Greek. But all have the same blind submission to the Rabbies, the same prejudices, the same evasions of the truth, the same subterfuges. "Gold is their god, and traffic is their religion," one would say who should meet them only in their fair. But in their prayers, and their observance of the Sabbath, the Deceiver causes them to appear, to themselves at least, devout and holy, separate from all the nations, the favorites of heaven.

Seres is the chief city of a populous and fertile valley, and hence our brethren feel that in the progress of the truth in that part of the world, it will become a very important post. Mr. Parsons says of it:

It has now probably fifteen thousand Greeks, with many churches, ten or twelve thousand Turks and eighteen mosques, and two hundred families of Jews, with one synagogue. Two years since a great fire swept over the Greek quarter. The last edifice that fell before the devouring element, was an old metropolitan church, built in the eighth century, it is said, and with it was burnt a precious relic, which the Emperor of Russia had been trying with large sums of money to obtain. The massive walls of marble, and the majestic pillars, are yet standing. The very ruins are sacred in the eyes of the people, and the little spring which, as they believe, the holy virgin caused to bubble up from the ground beneath her picture, is yet resorted to by great numbers of the faithful for its healing and life-preserving virtues.

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*Constantinople.*

LETTER FROM MR. DWIGHT, APRIL 24, 1851.

THE readers of the Herald must have been struck with the unusual number of peaceful and happy deaths which have occurred among the pious Armenians. Our missionary brethren,

however, look upon such occurrences with peculiar interest; for in this way they obtain decisive evidence that their work has not been in vain in the Lord. Nor is this all. The effect of these scenes upon those who have no personal interest in the gospel, is highly salutary. To the great body of nominal Christians in Western Asia, indeed, a triumphant death is a mystery and a wonder. Hence they listen with astonishment to the dying testimony of Protestant believers, and ask why it is that the latter can meet the king of terrors with such composure. "Not long since," Mr Dwight says, "a young married woman of this city, a member of the evangelical Armenian church, was suddenly called, in the most trying circumstances, from a state of perfect health to the untold realities of eternity. Though the summons was so unexpected, and her bodily frame was racked with the most excruciating pains, still she was peaceful in mind, and filled with triumphant hopes of heaven. A Roman Catholic physician who attended her, several weeks after her death spoke of the ineffable impression made upon his mind by her calm and happy appearance in that awful hour. To him the scene was wholly new and unaccountable. May God bless it to his eternal good!"

#### *Happy Death at Nicomedia.*

The principal object of Mr. Dwight, in the present communication, is to describe the happy death of an interesting lady at Nicomedia. The narrative will be given in his own language, without abridgment.

On the 23d of February, the wife of Pastor Harûn, Yerandhi by name, departed this life, after an illness of less than a week. She was the sister of Mr. Magurdich, formerly one of our translators in Smyrna, who died in Constantinople very happily last year. She was a woman of commanding appearance, of great dignity of manner, united with uncommon affability, of superior intelligence, and of growing piety. Meek, patient, winning in her manners, and able to adapt herself to all classes of people, she was eminently qualified to be a pastor's wife. Her bereaved husband has, indeed, sustained a heavy loss. The church in Nicomedia also feels deeply the blow. Both, however, are comforted by the assurance that by their loss, she has gained heaven, and heaven has gained her.

Until within ten minutes of her death, she was able to speak with her husband and others concerning the heavenly world. Some days before her departure, he asked her whether she expected to die; to which

she replied that this seemed to her very probable, "Are you afraid to die?" "Not at all," she answered, "because I shall go to heaven." "Are you fit for heaven?" "I have made my God angry with me," she replied; "but through Christ my Mediator, I hope to be accepted." "Are you confident that you shall be accepted?" "Yes," she answered, "Jesus Christ is a mighty Redeemer." Subsequently, after he had read a portion of Scripture, and prayed with her, he again asked her, "Are you afraid when I speak to you of death?" She replied, "No. Why should I be afraid?"

On another occasion, he inquired whether she would like to have him sing a hymn; to which she very heartily answered in the affirmative. He then commenced singing an Armenian translation of "How sweet the name of Jesus sounds," &c., but his tears flowed so fast that he was soon obliged to desist; and she begged him not to try to sing any more, as it caused him to weep so much. He told her that if his weeping troubled her, he would endeavor to restrain it; but if it did not injure her, he begged that she would permit him to weep, and afterwards he would sing again; to which she assented. He soon sang another hymn, and then prayed at her request.

A brother from Adabazar called; whereupon she took him by the hand, and said, "Farewell, brother, I am going to Christ. I hope that we shall meet each other there." Soon afterwards she kissed her husband, and said, "Farewell, my beloved husband! Do not mourn for me." Her husband then asked her, "Are you sorry that you are about to leave this world?" "No, no," said she, "I am not in the least sorry; but I rejoice that I am about to behold my dear Savior's face." "Do you not mourn that you are about to be separated from your children?" "Not at all," she replied, "for I know that you will look well after them, and I commit them to you and to the Lord." She then requested to see her daughter once more, and, having kissed her, she said, "Farewell, my beloved child! May I see you in heaven!"

Priest Harûn, whose name is familiar to the readers of the Missionary Herald, then came in, and she was much rejoiced to see him. "Farewell," said she; "I am going to heaven. Although I have not a particle of worthiness of my own, but am a great sinner, my Savior is a mighty Savior, and he will receive me.



I am confident in him." The poor priest was melted to tears. Her husband then said to her, "My beloved wife, I beg that you will not grieve, but answer this one question. 'Do you desire now to die, or to live, if that were possible?'" She replied, "I desire nothing that would be against His will; but with my whole heart I now desire to die. I have no wish to remain in this evil world. While I am in the body I am absent from the Lord." "Do you confidently believe that Christ is going to receive you?" "Yes," she replied, "I am confident in him." "Have you no fear at all lest you may be lost and go to hell?" "Oh," said she, "if it depended on me, I should greatly fear; but Christ strengthens me, so that not the slightest fear remains."

In the afternoon of the same day, which was the day of her death, the following conversation took place between her and her husband. Feeling a fresh paroxysm of disease, she called him to her and said, "It is all done. I am now going. I am sorry that I am not to see the daylight any more, but that I am departing in the dark." She seemed not to be aware that this was owing to the dimness of her sight before death. "It is of no consequence, my dear wife," said her husband; "in a short time you will enter the world of eternal light. Do you not think so?" "Yes," she said, "but I am sorry that I do not see you now." "Jesus Christ is waiting for you now," he replied. "His arms are extended to receive your weary soul, and give it eternal rest. Are you confident in him? Do you believe in Jesus Christ unto salvation?" "Oh, yes," she answered. "But do you not sometimes think that you are not, after all, a very great sinner, as you have not been guilty of any flagrant sins?" "Oh no," said she, "I have been a vile sinner." "But did you not also perform many good deeds, on account of which God will pass by your sins?" "Not at all!" she exclaimed, "not at all! I did nothing for which he can accept me. I always sinned; and God will receive me only through the merits of his dear Son." "Are you sure of being accepted?" "Oh, yes," she replied. "Thanks be to God, who enables me to believe thus." "Are you glad, my dear, that you were the wife of a minister of Christ, and that you came with me here to preach Christ to poor sinners?" She replied, "Oh, I am very glad, very glad, indeed."

Her husband then prayed, and after he had finished, he asked her if she would

not also pray. She then began thus: "O Jesus Christ, my Savior, I come to thee; but I am filled with pain that I am such a sinner. Blessed Savior! I thank thee that thou didst shed thy blood for me, and now I have the pardon of my sins through thy intercession. Save me, and permit me to behold thy glorious countenance, and rest in thy bosom. Pardon all my sins, O sweet Jesus!"—Here her voice failed, and she sunk down, as if near to death. Her husband, calling her by name in a loud voice, asked whether she heard anything. A sigh informed him that she did. He said, therefore, "Be courageous. You are entering into eternal joy. Happy are you; but alas for me!" She slightly smiled; and then opening her eyes, with partially restored sight, and seeing a Christian brother standing by her bedside, she said, "Give me your hand, brother, and rejoice with me that I am going to be with Christ in heaven."

She immediately sunk down again, under the power of her disease, and all waited in silence for her departure. After a little while, to the astonishment and joy of those present, she began to pray thus, with a very feeble voice: "O Jesus! I come to thee. Receive my spirit. Lord Jesus, I am unworthy; but thou art my Savior. O blessed Christ, Ch-ri-st, Ch-ri-st"—And thus her voice failed her, with the sweet name of Jesus on her tongue; and she never spoke again. In ten minutes from that time, she gently expired; and, we doubt not, she was ushered into the immediate presence of that glorious Savior, in whom alone she trusted, and whose name was so precious to her in life and in death. Blessed gospel of Jesus Christ, that gives such support and comfort to poor sinners when sinking into the arms of death! Truly death is abolished to the believer, and "life and immortality are brought to light."

LETTER FROM MR. EVERETT, MAY 14, 1851.

#### *Influence of the Press—An Inquirer.*

AFTER alluding to the prosperous condition of the female boarding school at Bebek, and announcing the fact that two of its members were admitted to the church on the first Sabbath in May, Mr. Everett speaks of the influence of the press. He says that the brethren have learned by experience, that wherever the books which they have issued can be introduced, "there the darkness soon begins to break away." As an

illustration of this statement, Mr. Everett mentions the following fact.

I have been in the habit of supplying with books a man who spends much of his time in a village near the mouth of the Gulf of Nicomedia. The books were introduced into many families; and some thirteen became readers of the gospel. A priest also became interested in the progress of the work, and recommended the reading of the Testament, in the honest simplicity of a Christian judgment.

When the news of this work came to the ears of the Patriarch, he was much excited; for he had not feared for this village, it being a very wicked place, and given to wine drinking, as the region is famous for its vineyards. He raised his hands, and exclaimed that even the pure virgin Kartal had been corrupted! A bull was immediately dispatched to the priest, with a reprimand and an order to collect all the proscribed books, and send them to the Patriarch; but this the poor frightened priest found difficult, as the people refused to give up their books, exclaiming, "What right has the Patriarch to our property? We will read for ourselves."

The man who had been instrumental in introducing light into that dark place, said that he would go to the Patriarch, and tell him that if he would not preach the gospel there, he himself would; for it was the only means of making men better. He went and told the Patriarch, that if a man spent his time in reveling and gaming and swearing at the wine shops, neglecting his family, and doing everything bad, he was a good Christian, and was unmo- lested; but if a man attended to his own business, cared for his family, read the gospel, and tried to do right, he was called a Protestant, and must be cut off from all society! The Patriarch changed the conversation with a laugh, and promised to send an order that men should not go to the drinking shops.

Mr. Everett spends a portion of his time in visiting the Protestant families in Constantinople and its vicinity, going from house to house, and meeting the brethren at their shops or in the khan. At the latter place, others are frequently met.

Yesterday I went to the khan, and had but one visitor; but I felt that I would often go all the way from Bebek to Constantinople, for such an interview. He is one of seven who have been enlightened in a government factory in a khan,

where some three hundred men are engaged in making shoes. It is a place of great wickedness, even Satan's seat. These brethren have suffered much persecution in various ways; but they have been enabled boldly to confess Christ, determined to suffer the loss of all things rather than deny the Savior. God has protected them, and thwarted all the attempts of their enemies to thrust them out of employment. It is pleasing to see how assiduously these men study the Scriptures, and how wisely they adopt their plans for doing good.

### Trebizond.

LETTER FROM MR. POWERS, APRIL 8, 1851.

THE departure of Mr. Powers from Sivas, on his return to Trebizond, has already been mentioned in the Herald. Having spent ten days at Tokat and five at Marsovan, he reached home on the 5th of April, after an absence of six months and a half, grateful, he says, to meet his family again in their usual health and comfort. Though there had been much sickness in Trebizond, and some of the Protestants had died, his household had been spared.

### Tokat—Marsovan.

To complete the history of his tour, Mr. Powers has made a brief statement of what he saw and heard at the two places which he visited on his return from Sivas.

In Tokat no very encouraging state of things exists; and yet its present condition is so much the result of our influence, direct and indirect, that we seem to be called upon to make vigorous effort in its behalf. By means of our book agent, who has been there some years, much light has been shed upon the errors and abuses of the Armenian Church; some knowledge of divine truth has been diffused abroad; and a few individuals seem to have been taught of God as to the way of life and salvation. But our book agent has lately fallen into various immoralities; and his influence is now decidedly injurious to the cause which he formerly sought to promote. I fear he is a lost man.

Since his dismissal from our service in December last, a member of the Trebizond church has been laboring there as a native helper, and has done good. He has had much profitable intercourse with many persons, and has done much

to give a right direction to inquiring minds. But nothing short of the permanent residence of a missionary at Tokat will meet the exigencies of the case.

While our native helper was there, one young man, at first a violent opposer of the truth, became apparently a child of God. For this reason he was turned out of his father's house; and without funds, friends or employment, he was left in a suffering condition. Our native helper befriended him, found him lodgings in a khan, kept him from starvation, and loaned him a few dollars of money, that he might commence business and earn his livelihood. His father at length received him back to his house, but the whole family still treat him like an alien. The offence of the cross has not yet ceased. And all in these lands who will live godly in Christ Jesus, must expect to suffer persecution.

At Marsovan I was most cordially received by two men, who for some years have been publicly known as Protestants, one of whom has suffered greatly in a pecuniary point of view on account of his new views. He had never seen a missionary; nor had either of them ever heard an evangelical sermon. I found the elder of the two living in that part of an old Turkish palace called the harem; and in what might be called its parlor, using an old cradle standing on one end and covered with a white cloth for a pulpit. I preached to an audience of twenty-five men from the text, "If any man will come after me," &c. Some of them had joined the assembly rather as spies; but all listened with great seriousness, while I explained the terms of discipleship, in the hearing of men unaccustomed to listen to the truth as it is in Jesus. Both before and after sermon, some hours were spent in free conversation on the truths of God's word, and in answering the inquiries of those present. All the principal errors of their church came under discussion; and the unscriptural character of such things was shown by many quotations from the sacred volume. I trust that a good and permanent impression was made. The morning I left, one brother brought in his wife and two other women, who listened to the informal preaching of the gospel with tearful eyes. The two Protestant brethren, with a son of one of them, accompanied me on my departure twelve miles, and spent the first night with me. On taking leave of each other the next morning, not having any convenient place of retirement in the coffee-shop where we all lodged, they

followed us a short distance from the village; when we all stopped "by a river's side," and commended ourselves and one another to God in prayer. I parted from these dear brethren with great reluctance. They had scarcely left me alone, day or night, during the five days I was in Marsovan. It was usually twelve o'clock at night before they left my room, and gave me opportunity to rest; so much were they interested in this first short visit of a missionary. I cannot but hope that the Lord has good things in store for Marsovan; and I earnestly desire and pray that some one may be sent there to preach the unsearchable riches of Christ. But who shall supply that place, and Tokat and Sivas, and Kaisareah, and other places in that region?

### Aintab.

#### JOURNAL OF MR. SCHNEIDER.

MR. SCHNEIDER has once more copied a number of entries which he has made in his journal, for the purpose of giving as correct an idea as possible of the wonderful work which the Lord is doing at Aintab. No one who reads the subjoined extracts, can doubt the presence of the Spirit in that favored community.

#### An Interesting Sabbath—The Monthly Concert.

January 27, 1851. We had a very full house at our Sabbath services yesterday, both in the forenoon and in the afternoon. There must have been nearly, if not quite, four hundred present. The subject of the morning sermon was the new heart and spirit, and the stony heart, mentioned in Ezek. xxxvi: 26, 27. During the first prayer, while confession of sin was made, a young man was so much affected, apparently by a sense of his sins, that he sobbed out aloud, so as to be heard all over the room. When the subject of the discourse had been fully developed, and the application was made, there was deep emotion. An old man with a silvery beard, whom I had never seen moved before, was observed weeping. Not far from him was a man, some thirty-five years old, who hung down his head, and wiped away his tears. In another part of the house was a young man of a penetrating mind, more remarkable for strength of intellect than liveliness of emotion, also hanging down his head, from the depth of his feelings. And so in different parts of

the house, there were many visible proofs of the deep impression made by the truth upon the mind and heart.

In the afternoon, though there was not so much depth of feeling, there was fixed attention; and the liveliest interest was manifested in the preached Word. The morning prayer meeting, conducted by our brethren alone, was also a season of great tenderness, many being affected to tears, as a tract on repentance was read.

Mr. Schneider mentions, under date of January 27, the return of a church member from Nezh, four hours from the Euphrates, whither he had been on a missionary tour. Though there are only fifteen Armenian families in the village, many are favorable to the gospel, and one gives evidence of regeneration.

**February 3.** Our monthly concert has been well attended this evening, and the liveliest interest manifested. The favor recently bestowed by the Sultan on his Protestant subjects, in giving them an imperial charter, thus placing them on an equality with other Christian sects in this empire, was publicly communicated to our people. Though previously known to a few, it was received with great joy. In connection with this intelligence, a brief account of God's dealings with the Armenian nation was given, and the duty of such of them as had received the truth to spread it still further in the nation, and the importance of prayer, were urged upon them. The considerations presented received a cordial response from many a heart; and much earnestness and fervor characterized the prayers which were offered.

Mr. Schneider describes the services of February 9 as interesting and impressive. "One of the audience went home and spent much time in fervent prayer."

#### *The Poor Remembered—A Vartabed.*

12. I have been thinking for several days past that something, in addition to what has already been done; ought to be attempted in our congregation to aid the poor more effectually; but till quite recently I could not fix on any particular plan. Yesterday one of our church members came to me, and said that several of our community had been together the previous evening, and this subject was brought forward by one who was not a member of the church, and discussed; and they had concluded to form a society for this object. I could not but regard

the coincidence as providential; and I did all in my power to encourage the plan. This evening nearly forty persons met in my study; and after prayer and consultation the society was formed, the managers were chosen, and a respectable sum was subscribed. Some additional subscriptions will yet be obtained; and the whole will form a fund to aid some twenty or thirty persons. The design is not to make a donation, but to furnish needy individuals a small capital without interest, for a limited time, to enable them to work at their trades and thus support themselves. All present took a very lively interest in the matter. Many will thus be relieved; and a lovely example of benevolence will be exhibited. It is all the more valuable, as being wholly spontaneous on their part.

The facts detailed in the following extract afford a striking illustration of the nature and onward march of the reformation at Aintab.

13. An Armenian Vartabed recently came here from Sis, with the relic of some saint, to collect money. But though he exhibited it in the Armenian church, and preached to the people on the subject; and although in former years much money used to be collected in this place in this way; so deep has been the impression of the truth, even on the old Armenians, that he has been able to collect scarcely any thing.

Happening to be in a small company of Protestants the other evening, the Vartabed told them that they had entirely spoiled his trade in this place. The conversation soon turned on the errors of his church; and he readily assented to the arguments adduced from the word of God; and he even requested them to write some of these arguments down, that he might show what is said here to the Catholicos of Sis; which was done. The interview was closed with prayer, as is usual with our brethren on such occasions. He happened to be smoking when the prayer was commenced; but soon he was so much interested in this service, so unlike the formal and lifeless petitions of his own people, that he dropped his pipe, and knelt, as the rest did.

He seemed to be very favorably impressed, and remarked to them, as he did to the two Vartabeds of this place, that he found them very different from the representations of the Protestants which he had heard, Christ being the main topic of their discourse. He also observed that the priesthood, by not removing the

various offensive practices of their church, would make many more of the people Protestants.

Mr. Schneider refers to the progress of evangelical sentiments in Oorfa. "Fourteen persons," he says, "have affixed their signatures to a petition, asking for a vizierial letter to protect them in their rights as Protestants." Others are favorable to the new way; and among them is a Vartabed in the monastery of that place.

#### *Another Sabbath—Change in a Priest.*

March 3. We had a Sabbath of uncommon interest yesterday. The house was crowded at both services, and in the morning several even sat outside. Though no effort was made to ascertain the exact number, from the appearance of the house there must have been nearly four hundred. In the forenoon they were addressed from the words, "He that is unjust in the least, is unjust also in much;" and "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." There was much solemnity throughout, and several were seen in tears.

In the afternoon the subject was Peter's denial of Christ. There was a most interested and fixed attention. At different parts of the discourse I saw quite a number weeping; and at the close, when the nature of true repentance was illustrated and urged, there was a general burst of emotion, both among the males and the females. Many gave audible expression to their deep feelings; and as they retired, it seemed to be with a subdued and solemn frame of mind. There can be no doubt that the impressions of the truth upon the hearts of those present were very deep. May the Lord make them permanent and saving!

At the monthly concert held on the first Monday evening in March, there were at least two hundred and fifty persons present!

6. Another priest has just declared himself a Protestant, and joined our community. He has long been convinced of the correctness of our doctrines; but he has been restrained from openly avowing his belief, for various reasons, one of which was that he hoped there would be a reformation in the Armenian Church. But in this hope he has been disappointed. His conscience also, he says, no longer allows him to remain in his position as a priest, and thus countenance what he knows to be error. Though he

has debts, for some of which he expects to be sorely pressed, and perhaps to suffer, he seems to have made up his mind to meet the consequences of his change.

The event has produced a most profound sensation among the Armenians. The two Vartabeds, and the principal men of their nation, have been using various means to bring him back, such as promising to lend him money to pay his debts, and to remove from the church every thing objectionable in his view, &c., &c. The Vartabed from Diarbekr entreated him to wait only a few days, until he should have returned to that city, that this transition to Protestantism might not occur while he was here. The Patriarch had sent this personage hither expressly to check the spread of Protestantism; but the loss of one of his priests would indicate a signal failure in the object of his mission.

Last evening a number of the Armenians began to chide the Vartabeds, on the church premises, with much earnestness, saying substantially, "What are you about? Our best men are all leaving us and becoming Protestants. Correct your errors, and remove these stumbling-blocks, (pictures, crosses, etc. etc.) or we too shall be obliged to become Protestants." The Vartabeds, to escape their importunate clamors, locked themselves up in their rooms.

The priest is the topic of conversation among all the Armenians, some condemning his course, and others approving it. The discussion of the prevailing errors will thus be renewed with great earnestness, and many who have hitherto hesitated, will be emboldened in their evangelical tendencies.

Five days later Mr. Schneider speaks of the efforts of unfriendly Armenians to harass the priest. His creditors brought forward their demands; and some gave him much annoyance, whose claims were very doubtful. "A kind of anathema" has been pronounced against him in the church. "He bears all, however, with much firmness and meekness."

#### *Increase of Worshipers—A Primate.*

17. We have enlarged our place of worship during the past week. But though the addition was considerable, the whole space was well filled yesterday. This suggests the probability that if we had a commodious edifice, a still larger number would attend our services. We have often heard of individuals who express a desire to come, but are re-



strained by the want of room. In this point of view the erection of a church seems exceedingly desirable; and we would hope that Providence will soon favor us in this respect. The number present yesterday was four hundred adults; and including such of the boys and children as could understand a discourse, there must have been at least four hundred and fifty intelligent hearers, besides small children. As usual, the attention given to the Word was of the most cheering kind.

The spirit of inquiry among the old Armenians was never more active than at the present time. Their minds are moved in an uncommon degree; and the tendency towards evangelical views is very strong. Multitudes of incidents which would greatly interest our patrons, but which we cannot narrate for want of time, prove this to be true.

Among those who have recently joined our community, is one of the primates of the Armenian nation. He had been expressly appointed to the office of a primate by the Vartabed and other leading men, with the hope that this honor would firmly attach him to their church. But he says he found no peace for his conscience there; and hence he has cast in his lot with the Protestants. On my first visit to Aintab, this man was strongly inclined to infidelity; and ever since that period he has been laboring, at times very earnestly, to persuade himself of the truth of that destructive system. He has now abandoned his former views, and the truth seems to have completely triumphed.

Under date of March 24, Mr. Schneider speaks of "the largest congregation" ever gathered at Aintab, of "prospects of further additions," of "an unusual agitation among the Armenians," and of "many more who are favorably inclined."

#### *The Diarbekr Vartabed's Return.*

28. The Vartabed from Diarbekr, after having been here about six months, returned to that city this week. Though he was sent hither for the express purpose of checking the spread of the truth, being elevated to the rank of archbishop for the purpose; and though he boasted great things on his arrival, and the Armenians were elated with high hopes as to what he would accomplish, he has not been able to effect any thing. The utmost which he has brought to pass, has been the withdrawal from our school of some Armenian children; but almost all

of these have returned, or others have come in their place. Between one and two hundred have become Protestants since he arrived, the most intelligent of the priests being of the number.

In consequence of his visit, the Armenian community has become divided into two opposing parties, and has been thrown into a state of turmoil and dissension. His departure at this juncture, and his want of success, have weakened the attachment of very many to their church. They had fondly hoped that he would not only check the strong tendency to Protestantism, but also correct what many regard as crying abuses. But as neither has been done, they have become more than ever inclined to embrace the truth.

The number present at the services of March 30, was very large. Mr. Schneider says there were at least five hundred able to understand a discourse.

#### *Meetings of the old Armenians.*

April 23. Since the Diarbekr Vartabed has left, the meetings of the old Armenians for reading the Scriptures and for religious inquiry, mentioned in my journal last August and September have been resumed. They have four different places of meeting; and they assemble at two of their houses on one Sabbath, and at two others on the next. It is said that about two hundred come together, the services being conducted by four individuals. The exercises are the reading of the Scriptures in the spoken language, and of books and tracts printed at our press; and some one generally offers a prayer.

Two of our church members happened to be present at one of these meetings, when our catechism was read. The particular subject under examination was the sanctification of the Sabbath; and all the proof texts were searched out and read. Finding themselves condemned by the Scriptures, remarks like the following were made: "I have hitherto gone to my vineyard on the Sabbath, but I shall do so no more;" "I have been in the habit of doing this and that, but this too is wrong;" "Let us no more speak evil of these men (the missionaries); for if they had not brought us these books, how should we have learned these things?"

The acting Vartabed is said to have given his assent to these meetings, and there is, at present, a fair prospect of their continuance. The object aimed at

by those attending them is not in all cases the same. Some are so far convinced of the errors of their church, as not to be willing to attend the ordinary services any more; and yet they are not ready to embrace the truth openly. Others hope thus to unite many together in one body, and in this way to force a reformation in their church. And others still hope, by the reading of the Scriptures, &c., to enlighten and prepare many to receive the truth, who otherwise could not be induced to listen to it.

We shall watch the movement with interest; for we believe that the hand of the Lord is in it, and that good will result from it. One of those who was a leading man in a similar movement last year, is now a member of our community.

### GREECE.

#### LETTER FROM MR. KING, MAY 19, 1851.

In the present letter, Mr. King has given a detailed account of the efforts made at Athens, since the date of his last communication, to arrest his labors as a preacher of the gospel. Amid all his trials, however, he has found some encouragement in his work. For instance, he speaks of a visit which he received, May 4, from the abbot of a convent, who embraced him as a brother on leaving, and whom he regards as, indeed, a brother in the Lord. And eight days later he says: "I have written to-day to Archdeacon Leontius, the Greek priest of whom I suppose you have heard through the missionaries at Constantinople, and who with another, now an Archbishop, wrote the "orgies," which were published here four years ago, signed by Simondes. This Archdeacon, it seems, has repented of the evil which he did to me, and from a persecuting Saul has become a believing Paul. His conversion to the truth appears to be a wonderful event in the providence of God."

#### Judicial Examination of Mr. King.

On the 15th of May, Mr King was called to appear before a judge to answer to the charge of proselytism; some fifty or sixty of his hearers having been previously examined as to his teachings, &c. On the 17th of May the following examination took place.

*Question by the Judge.* Your name?

*Answer.* Jonas King.

*Quest.* Your country?

*Ans.* The United States of America.

*Quest.* Where born?

*Ans.* In Hawley.

*Quest.* Your age?

*Ans.* About fifty-eight.

*Quest.* Your religion?

*Ans.* What is taught in the word of God. I am a Christian, most orthodox.

*Quest.* Orthodox?

*Ans.* If I say "orthodox," it may be supposed by some that I mean to affirm that I am a member of the Eastern church; and so I qualify the epithet, and say "most orthodox."

*Quest.* Your profession?

*Ans.* An evangelist; that is, a preacher of the word of God.

*Quest.* Do you teach in your house?

*Ans.* I preach. This I have done in Greece for about twenty-three years.

*Quest.* When?

*Ans.* On the Lord's day.

*Quest.* At what hour?

*Ans.* At 11 A. M. From 11 to 12.

*Quest.* What do you preach?

*Ans.* The word of God, that is, the Scriptures contained in the Old and New Testament, which are recognized by all Christian churches as being the word of God. This word I hold in my hand, and endeavor to draw the attention of those present to what it contains, saying, "Thus saith the Lord," and pointing out to them the book, chapter and verse where what I state is to be found.

*Quest.* Have you any other service?

*Ans.* In the afternoon I have sometimes a service, which consists in reading the word of God, and in prayer, and some remarks, the object of which is to draw the attention of those present to what Christ teaches.

*Quest.* Do many attend this service in the afternoon?

*Ans.* Very few.

*Quest.* Do you invite people to come to your preaching; or do they come of their own accord?

*Ans.* In general they come of their own accord. If any ask me if it is permitted to them to come, I always tell them that my house is open, and any one who wishes, is free to come. When I first commenced this service in the time of Capodistria, I invited his particular friend, old Mr. Konstantas, and others.

*Quest.* Our questions relate principally to the last two years.

*Ans.* During that time, and since the great opposition to my preaching commenced, I have been particularly careful, in general, to avoid inviting people.

*Quest.* You are accused of having, this year and the last, expressed things to the offence of others, and of having expressed principles, sentiments and opinions, which attack, in general, the

bases of religion, and are otherwise injurious to religion. Have you anything to say by way of defence?

*Ans.* What religion is meant? If it be that of Mohammed, I may be guilty.

*Quest.* The religion of the oriental orthodox church.

*Ans.* I have already said that my preaching consists in teaching what is contained in the Scriptures of the Old and New Testament, that is, the word of God, which all the most distinguished early fathers in the Eastern church, especially Chrysostom and Athanasius, declared to be the only school of godliness, the fountain at which all Christians ought to drink; and if the Eastern church acknowledges these sacred Scriptures as the bases of its religion, I cannot be guilty of the charge, for I have said nothing against those bases. As to the superstructure, what has at various times been built up on these bases, I have nothing to say at this time. That is quite another question, and what the accusation does not touch. But against the bases themselves, as already explained, I can have said nothing; because I preach that Word which contains them. And, besides, I consider it a sin for any one to preach any thing of his own, and that it is the duty of every one to preach only what is contained in the word of God.

The Judge then said, "The examination is finished."

At the close of his letter, Mr. King says: "I am sorry that several persons have been called to suffer more or less, on account of their having attended my preaching. Some of them have been reviled; some have been threatened in a serious manner; and a student (one of the best as I am informed) in the Gymnasium has been deprived of his support of ten dollars a month as a beneficiary. He was not long since called before the judge, and examined with regard to my preaching; and he gave testimony, as I was told, according to the truth. Soon after this, he was called by the assistant secretary of the Synod, on whom the continuance of his support depended, and told that he could no longer receive any aid. He inquired the cause, but the secretary refused to assign any." Mr. King supposes that this young man has at present no means of support. And he also says that another student has been threatened with expulsion from the Hellenic school for the same reason; so, at least, he has been informed. The next letter from Mr. King will probably contain definite intelligence as to the designs of his enemies.

## Ahmednuggur.

### REPORT OF THE AHMEDNUGGUR STATION.

#### Schools—The Church.

AHMEDNUGGUR is a missionary centre for an extensive tract of country; the labors of our brethren are divided, therefore, between the city and the surrounding villages. In submitting a view of their educational efforts, they speak of the seminary as having suffered somewhat from the unavoidable absence of Mr. Wilder. The native teachers, however, have performed their work with fidelity; and the proficiency and general deportment of the pupils have been highly praiseworthy. The number who receive a small sum for their daily food, has been reduced to twenty five; and the whole number is forty, ten of whom reside upon the mission premises.

The Christian school has twenty-three pupils. It is taught by a Christian, and the missionaries regard it with much interest. In the girls' boarding school there are thirty-seven pupils, nearly all of them being the children of Christian parents. Mrs. Burgess is encouraged by the aspect of this institution. Five or six girls give evidence of being "under the teachings of the Spirit;" and others are inquirers after the truth. There are fourteen free schools for boys, some of them being at the out-stations; and the number of scholars is five hundred and forty-five. Of these about one hundred are low caste boys, who are taught in four schools. In one of the other schools the pupils are required to pay for all their books; and the experiment has succeeded well.

There are four free schools for girls, with eighty pupils, under the care of Miss Farrar. "The prejudices of the people make this a difficult species of labor; but a brighter day is at hand. Female education is becoming more and more popular. The interesting movement in Bombay by the students in the Elphinstone Institution, who have established eight or ten female schools, and voluntarily engaged in the work of teaching them, shows a rapid advance in public sentiment." Our brethren also say: "We have been gratified during the past year by the evidence which we have had that our schools are appreciated, both by Europeans and natives."

Eight persons were admitted to the Ahmednuggur church in 1850, five of them living in the city, and three in the villages near the out-stations. Seven were Mahars, and one was a Brahmin. Three church members died during the year, and one has been excommunicated, leaving the present number of communicants one hundred and one. Mr. Burgess has had charge of the church; and he would gladly have seen more evidence of spiritual progress; but he rejoices that so many are walking in the truth.

*Preaching—Assistants.*

In addition to the regular preaching of the gospel at Ahmednuggur, much labor has been expended in making known the message of life and peace in other places. One of the brethren has been abroad for this purpose about four months. "He has met with much to impress upon him painfully the deep depravity of the people, and their determined hatred of the name of Christ; but he has also met with much to quicken his faith in the power of divine truth."

The missionaries have been aided in the performance of their various duties by four native assistants. One has been at Wudaley, and his influence has been good. "Several persons at the out-station are asking for admission to this church." Hurripunt, a native preacher, has spent most of the year at Ahmednuggur, having been out on tours a few weeks. Ramkrishna, another native preacher, has labored at Newasse nearly all the year. The mission have finally obtained a permanent footing at this out-station. A good school is in operation, and a friendly feeling on the part of the people seems to be taking the place of rancorous and protracted opposition.

The report says, in conclusion, "Brethren, pray for us, that the Spirit of God and of grace may rest upon us; that our bodies may be strong to labor, and our souls able to endure in this fight of faith. Pray for these feeble ones, who have believed through our word. Pray for these hundreds of interesting youth in our schools, that they may heartily embrace the truth. Pray for these native helpers and preachers, who have taken upon themselves the office of Christian teachers. Again, we bespeak your prayers to God for ourselves and those in whose behalf we labor."

## REPORT OF THE SEROOR STATION.

*Preaching—Church—Helpers—Schools.*

UNDER date of April 15, in much bodily weakness, Mr. Hazen has prepared a brief report of missionary operations at his station during 1850. The attendance upon the preaching of the Word, he says, has been uniformly good; and the number of hearers who have no connection with the mission, has increased. It is hoped that the Lord has opened the hearts of some to attend in earnest to his truth. Tours have been performed in the villages, to some extent; and in several places the gospel has been proclaimed for the first time. Opposition, especially at certain points, seems to be diminishing.

The present number of communicants is seventeen, there having been no additions to the church during the year. "Our members," Mr. Hazen says, "have generally been walking in

harmony; and some appear to be growing in grace. There are indications of a stronger desire to be useful than has been noticed hitherto." Eight persons have asked for baptism; and many others have professed to renounce their idolatry, and seek for the way of life.

Native assistants have been employed, as in previous years. An attempt has been made to establish a preaching circuit for each of the brahmin helpers; but it has been found difficult to carry out the plan fully. The object is regarded as important, however; and it will be constantly kept in view.

The average attendance at the boys' boarding school has been eighteen; several of the pupils being day scholars. The proficiency of these lads has been good; and some of them have been very attentive to religious instruction. The number present at the girls' school has been from twelve to fifteen; and the progress of the pupils has been much as heretofore. There have been three common schools for boys during the year, with one hundred and twelve scholars. A low caste school has had seven pupils; and still another school has been taught about three months.

In conclusion, Mr. Hazen says: "The year opens with the promise that the harvest will soon follow the sowing of the seed. The number of inquirers is increasing. Our congregations at the station and in various villages are large and attentive. The call is urgent for more labor, more preaching, more prayer to God on the part of all who love Zion."

## MADRAS.

LETTER FROM THE MISSION, MARCH 31, 1851.

*Stations—Preaching.*

MR. WINSLOW has prepared a letter, at the request of his brethren, exhibiting the present state of the Madras mission. Before proceeding to the various topics which he brings under review, it may be well for the reader to obtain a definite idea of the several stations occupied by the brethren. They are the following: 1. Royapooram, in charge of Mr. Dulles. 2. Chintadrepattah, at which Mr. Winslow resides. 3. Armenian Street, Black Town, where Dr. Scudder pursues his labors. 4. The Printing Establishment, in Poplam House. 5. Arcot, about seventy miles from Madras, on the road to Bangalore. Here Mr. H. M. Scudder has recently commenced operations.

In discussing the different topics into which his subject divides itself, Mr. Winslow begins with the preaching department. "This," he says, "we make our first business." Indeed, Dr. Scud-

der and his son have devoted themselves to it almost exclusively. At the house in Armenian Street, there has usually been preaching daily, as also in different places of concourse in the streets, or in the vicinity of Madras. And Dr. Scudder has held a service about mid-day near the printing office. At the two permanent stations, Royapooram and Chintadrepettah, the preaching has been generally on the Sabbath, the morning congregation at the former having usually been about two hundred, and at the latter four hundred.

#### *Schools—Church—Assistants.*

Passing to the educational department, Mr. Winslow says that three vernacular schools have been sustained at Royapooram, one of them being for girls under the care of Mrs. Dulles; while at Chintadrepettah there have been nine such schools, five of which are for girls. These last have assembled as one school for the morning sermon, and at times also in the afternoon, under the direction of Mrs. Winslow. The whole number of pupils in the twelve schools is about four hundred. At Chintadrepettah, moreover, there has been an English and vernacular school, sometimes called a high school, with a daily attendance of about one hundred and twenty-five pupils. Some of these are lads and young men of respectable families, while others are of low caste. All, however, sit upon the same seat in the hours of recitation. Religious instruction is made quite prominent in this institution. More than two-thirds of the expense of all these schools has been defrayed by contributions from English residents.

Ten persons have been admitted to the church since the last annual letter from the mission, three at Royapooram, and seven at Chintadrepettah. One has died in the faith, and two have removed. The number of communicants now in Madras is thirty-eight.

The mission have a number of assistants in their employment. Besides moonshes, and school teachers who are not pious, they have two teachers of boys' schools at Royapooram, two female teachers of girls at Chintadrepettah, an assistant in preparing the Tamil and English Dictionary, a teacher in the high school, an assistant of Dr. Scudder, a catechist and an assistant catechist. The catechist is Francis Asbury, the assistant catechist is Tychicus Peter, both having been licensed recently for their respective offices. They are very useful; and in the present state of the mission their services are almost indispensable.

#### *Plea for Enlargement.*

Mr. Winslow devotes a large part of his letter to an earnest appeal for additional laborers. After alluding to the commencement of a new station by Mr. H. M. Scudder, in very auspicious circumstances, he proceeds as follows: "Arcot

may be made a centre, and an eligible centre, for any number of stations which the Board may be disposed to form, in a very populous and destitute district, where the calls for missionary labor are as great perhaps as any where else. We may hope, therefore, that the Committee are willing and anxious to enlarge their operations in this direction, and that nothing is wanting but the ability to do so." Mr. Winslow next turns to those who have the pecuniary means, and to the young men who are to furnish from their ranks the requisite number of laborers, and he addresses them in the following strain.

Here is a district, taking both North and South Arcot, with a population greater than that of Massachusetts, in which there is only one missionary; while every part of it is open to any and every form of missionary effort. Every part of it lies within three days' journey of Madras, even by palankeens. To Arcot transit carriages now run in a night; and the first railroad in the Presidency, and that at no distant day, will go from Madras to Arcot and Vellore.

Will not some of the devoted young men in your favored colleges and seminaries, who are honestly inquiring, "Lord, what wilt thou have me to do?" hear the Macedonian cry, "Come over and help us?" Let them look upon the Madras mission, as it is nearly fifteen years from its commencement. The two missionaries who broke ground, still remain; and their number is, indeed, doubled; while an assistant missionary, as superintendent of the press, has been added. But the two older missionaries cannot long continue; and the health of one of the two younger is such as to require a residence of several months on the Neilgherry Hills, at a distance from the seat of the mission.

And this very letter was written from the Hills, Mr. Winslow having been obliged to go there for two or three months. But weak as the mission has been from the first, much has been accomplished. Two churches have been built, with a suitable edifice for the high school. There is a large and effective printing establishment, with a type foundry, book bindery, &c. Many have heard the gospel from the living preacher; and an immense number of Christian publications has been scattered abroad.

These operations have for their centre a city containing six or seven hundred thousand inhabitants, the great mass of whom are idolaters. And from this point may be reached, through the press, at least eight millions of the Tamil peo-



ple, seven million Telooquoos, and no one can tell how many Mohammedans, for they are scattered all over India. Speaking the Hindostanee, (the males generally reading it,) there are said to be seventy thousand at least in Madras; and yet, sad to say, there is not a missionary among them; and but little is done for them, except through tracts and books, and the education of a few children in Christian schools. It has been well remarked by one of our brethren in Bombay, that there is a special call for exertion on behalf of the followers of the False Prophet in India, because they are here accessible, as they are not in Turkey.

Mr. Winslow, on his recent journey to the Neilgherry Hills, went through Bangalore. The missionary statistics which he collected on his route, are communicated in the following paragraph.

I have just traveled three hundred and seventy-five miles on a principal road, through this heathen land, and have found one missionary at Arcot, and eight belonging to Bangalore, though they were not all there. Another is stationed at Goobee; but there is none in Seringapatam, or the town of Mysore; and there is no other in the Mysore territory. Standing on these hills, I see only these missionaries between me and Madras. On the south, there is one missionary in the whole Salem district; on the southwest one, with one assistant, in the district of Coimbatore, and on the north and west, between this and Bombay, a distance of eight hundred miles, there are two mission stations. The southern part of the peninsula, and some parts of the western coast, are certainly better supplied; but in India, under a Christian government to protect missionaries, and open everywhere to the preacher of righteousness, whole districts have never heard the sound of the gospel!

LETTER FROM MR. H. M. SCUDDER, APRIL 11, 1851.

THE commencement of a station at Arcot is mentioned in the foregoing letter from the mission. A letter has been received from Mr. H. M. Scudder, of a later date, which describes his removal to this new field, as also his earliest efforts therein.

#### *Wallajanuggur.*

On the 14th of January I left Madras with my family in a "transit," a great

lumbering vehicle that travels by post horses; and next morning I reached Wallajanuggur, three miles east of Arcot, which contains a population of twenty-five or thirty thousand. Its streets are broad and clean. Its houses are tiled, and wear an appearance of comfort. Its inhabitants are enterprising and thrifty, and carry on an extensive trade with Madras, Bangalore, and other places.

There is but one foreign dwelling in the town, except the government bungalow; and that is the beau ideal of a mission house. It is surrounded by a garden, the gate of which opens upon the thoroughfare to Madras, always alive with a busy hum. Now you see groups of travelers, walking at a rapid pace; now you stop to count a long row of bullock-carts, loaded with the staples of this part of the world; and now you watch a herd of buffaloes, and wonder how they are able to walk so awkwardly. An Indian buffalo is, so far as I know, one of the most unsightly animals in existence. Every thing about Wallajanuggur has an air of briskness and buoyancy which is quite refreshing. There are four large tanks on the four sides of the town, where the women go to procure water for their households. One of these is nearly opposite the mission premises; and the scene at early morning, as the drawers pass to and fro, attired in their loose robes of various hues, with brass or earthen water pots on their heads, is lively and picturesque.

But let us examine the mission premises. As you enter the garden gate, you come at once upon a neat chapel, built in an octagonal shape, and open on every side. Behind the chapel is the house, trim and pretty. Here we lived very happily for two months. The change from the city to the country, where we could hear the carol of birds and the lowing of cattle, and see green fields and trees, was delightful. We felt nearer to Him who made and redeemed us, than in the weary bustle of the great city of Madras. The natives, moreover, soon learned that I was willing to attend to their diseases; and great numbers came to me. Hence I became speedily and widely known.

But it was found that a house could be obtained at Arcot at a much lower rate; and Mr. Scudder decided to remove thither. Still his labors at Wallajanuggur were not lost. The confidence of the people was gained to some extent, and they were sorry to have him leave. "I per-

formed several surgical operations," he says, "in one of which I had the privilege of restoring sight to the eye of a merchant. I removed two tumors, one of which was between the eyes." He describes another case in the following language: "One afternoon a lad was brought to me who had just before caught his hand in a sugarcane press. Amputation was the only thing to be thought of; and I at once cut off the forearm. Dear little boy! We find ourselves greatly attached to him. He has since returned home well. He has here heard that Jesus is the only Savior. May he be led to embrace him."

#### *Encouragement at Arcot.*

Mr. Scudder removed to Arcot on the 14th of March. Of this place, and of his prospects, he writes as follows:

Arcot abounds with untenanted houses. We live in a spacious and pleasant dwelling, for which we pay about six dollars a month. Though we have been here but twenty-eight days, we are well known. I have already from forty to fifty patients daily. I meet them at half past ten in the morning. Having read a passage from God's word, I explain and apply it, and then kneel before them and pray. They are attentive and quiet. I have removed two tumors since I came here, one from the cheek of a woman, and one from the upper lip of a man.

There is one happy circumstance connected with medical labors among the natives. It furnishes means of access to the Hindoo women, whom it is generally quite difficult to reach. Yesterday I had twenty-one female patients. Mrs. Scudder, who speaks Tamil fluently, goes daily to the dispensary, and spends some time in conversing with the women. Thus she has an interesting field of labor afforded her. And I, as a medical man, can gain access to houses debarred to all others. The vigilance with which Mohammedans guard their females, is well known. But a respectable Mohammedan of Arcot has requested me to visit his sister, who is very ill. I was obliged to decline, because of the amount of work which has accumulated upon me.

Mr. Scudder concludes with an earnest call for help. "The field," he says, "is immense and inviting. My soul burns as I glance over it. I am the only missionary in all the vast district of country between Madras and Bangalore. The region is full of cities, towns, villages and hamlets. What can I do? Will no one come to help me? Our Board should immediately occupy

this field. Four men ought to be sent out at once." Who will join this young brother in his blessed work?

#### Cherokees.

##### OBITUARY NOTICE OF MR. BUTTRICK.

THIS excellent brother has been in feeble health for several years; but prior to October, 1850, it seemed not improbable that he might continue a missionary of the Board for an indefinite period. Last autumn, however, he visited the western part of the Cherokee nation, for the purpose of attending a series of religious meetings conducted by his Baptist brethren; and since that time his constitution has been gradually yielding to pulmonary disease. His death occurred on the 8th of June.

Mr. Buttrick was born in Windsor, Berkshire county, Massachusetts, on the 25th of August, 1789. He became hopefully pious in 1803. Previously, however, the subject of spending his life in the missionary service, particularly among the Indians, had been before his mind; and as soon as he felt that he was a new creature in Christ Jesus, he gave himself unreservedly to this work. Having completed his studies, academical and theological, he was licensed by the Geneva Presbytery in 1811. But the way was not then open for him to engage in missionary efforts among the Indians; hence he spent several years in Western New York, preaching that gospel which had become to him so precious. In 1817 he was ordained as a missionary at Boston. On that occasion Dr. Beecher preached the sermon; Dr. Morse gave the charge; and Dr. Worcester tendered to him the right hand of fellowship. He embarked for Savannah in October, and arrived at Brainerd about the close of the year. Since that time he has been connected with the Cherokee mission.

His interest in the welfare of the aborigines of our country was remarkable. Mr. Willey says respecting him: "I can scarcely conceive of any man's being more devoted to any object than was Mr. Buttrick to the Indians, and to the Cherokees in particular. You could not reach the feelings of a parent more readily by talking about his children, than you could those of our departed brother by speaking of the people among whom he dwelt. And his affection for them was strong even in death." It was doubtless owing to this fact, in part, that he was singularly earnest and animated in his discourses. Age and infirmity could not repress the strength of his emotions. And it is not strange that he gained the confidence of the Cherokees to an unusual degree. "They feel," writes Mr. Willey, "that a father is dead."

The death of Mr. Battrick was calm and peaceful, such as his friends anticipated. "His life," says Mr. Willey again, "had been eminently a life of faith. In his long and lonely sickness, his confidence in Christ as his Redeemer never failed

him. And his unwavering trust gave him the victory over death." Who will take his place? Who will carry the same fervent spirit to the interesting field in which he so long labored!

## Proceedings of other Societies.

### ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, on the 30th of April; George Goodman, Esq., being in the chair. After prayer by Rev. W. F. Barchell, and an address by the chairman, one of the Secretaries read the report, from which it appeared that among the Bahamas in Trinidad, Hayti, Jamaica, and on the west coast of Africa, the missionaries labored with increasing success. These different fields have been occupied during the year by ten Europeans. Of these, eight remain; while two have reached the shores of the better land, where they rest from their labors. Early in the year the African mission was called to surrender the only surviving member on the spot of that band by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Baker, with Miss Vitou, were on their way to this country to recruit their health, when it pleased the Great Head of the Church to summon Mr. Newbegin to his reward. In Jamaica the society mourns the decease of the Rev. Joshua Tinson, the tutor of the important institution at Calabar. In the Bahamas 135 persons have been baptized; and 2,756 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, 19 in number; 152 others are found gratuitously to assist in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons; while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated. In Hayti the little band of disciples has received a few accessions. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the Committee believe that, for the most part, the converts remain faithful to the truth; and that the instructions of the negro preacher, at least at one station, have been greatly blessed.

In India and Ceylon 36 missionaries with their wives, and 90 native preachers, with about 90 schoolmasters and catechists, carry on the work of the Lord in connection with this society. These are distributed among 39 principal stations. In some 24 villages besides there are regular

preaching places or chapels; while the labors of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages; and one brother in the north-west of India embraces 50 villages in a monthly tour. The translation and printing of the word of God have given incessant occupation to Messrs. Wenger, Lewis, Leslie and Thomas. Under the editorial care of Mr. Leslie, an edition of 2,000 copies of the Hindi Testament has left the press; and the edition of the Gospels and Acts in Hindustani, in progress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's word in the Sanscrit, and has just commenced, with numerous improvements, new editions of the Old and New Testaments in Bengali. The divine word finds its way into every part of India from the hand of the missionaries; and often, in most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited, are sometimes found illumined by the lamp of life.

The number of converts received into the churches of India and Ceylon, during the past year, is not quite equal to that given in the last report; while an unusual number of the members have been subject to discipline. Yet, on the whole, advance has been made; and the various mission churches enfold upwards of 2,000 members, of whom there are not less than 1,600 native converts, exemplifying the power of divine grace, and proving that the gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mohammedanism have erected on the ruins of humanity. All India is now open to the gospel.

During the year the total amount of receipts has been 19,054*l.* 18*s.* 5*d.*, and the expenditure 18,439*l.* 0*s.* 8*d.*; the excess of income over ex-

prediture will reduce the balance due to the Treasurers to 5,751*l.* 11*s.* 4*d.* The advance of the receipts upon those of last year was 300*l.* The Committee conclude their report by a reference to Jamaica, though not now included in the sphere of the society's operations. They received from the churches about 2,000*l.* for a West India cholera fund, and directed their pastors in the island to draw on the Treasurers for certain amounts. The relief was exceedingly welcome.

Addresses were made by Rev. W. Landels, of Birmingham, Rev. T. H. Davies, of Bristol, Rev. J. Makepeace, missionary from India, Rev. T. Wheeler, of Norwich, Rev. J. H. Hinton, and others.

#### BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THIS society held its anniversary in Freemason's Hall, London, May 2; John Dean Paul, Esq., being in the chair. The report noticed the encouraging circumstances of Mr. Manning's mission in Palestine, the visits of Mr. Ben Oliei to the northern coast of Africa, the interesting character of Mr. Stein's labors at Frankfort, and of Mr. Gottheil's labors in Bavaria, where 1,824 copies of the Scriptures, entire or in parts, have been sold during two years. Difficulties have attended the labors of the missionary at Rotterdam, yet there are evident instances of good. Two missionaries have recently entered on their work among the Jews in France; and a large number of the Epistle to the Hebrews has been circulated in Southern Russia. The mission among the Jews in England presents a cheering aspect; and the highly improved state of feeling between Jews and Christians, the respect expressed by many of the former for the person and ministry of our Redeemer, and their growing acquaintance with the New Testament, were mentioned as hopeful and encouraging indications. The income of the society, including a former balance, was 4,338*l.* 2*s.* 9*d.*; the expenditure, 4,049*l.* 7*s.* 3*d.*; leaving a balance of 288*l.* 15*s.* 6*d.*, which will be rapidly exhausted by the extension of the foreign mission, the large distribution of Scriptures and tracts among Jewish visitors at the Exhibition, and kindred objects.

Addresses were made by Rev. Ridley H. Herschell, Rev. John Weir, and others.

#### WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, May 5; Thomas Farmer, Esq. being in the chair. After an address from the Chairman, statements were read by Rev. Dr. Alder and Rev. E. Hoole, exhibiting the condition of the treasury and the prospects of the different missions. The receipts of the soci-

ety during 1850 were 104,661*l.* 14*s.* 4*d.*; while the expenditures amounted to 113,769*l.* 3*s.* 3*d.*

The general summary of the missions, Irish, colonial and foreign, is as follows:

Central or principal stations, called circuits, occupied by the society in various parts of the world, . . . . .	322
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained, . . . . .	3,106
Missionaries, and assistant missionaries, including fourteen supernumeraries, . . . . .	432
Other paid agents, as catechists, interpreters, day school teachers, &c. . . . .	864
Unpaid agents, as sabbath school teachers, &c. . . . .	8,071
Full and accredited church members (including Ireland), . . . . .	104,335
On trial for church membership, as far as ascertained, . . . . .	7,846
Scholars, deducting for those who attend both the day and sabbath schools, . . . . .	90,070
Printing establishments, . . . . .	8

Addresses were made by J. P. Plumtre, Esq., M. P., Rev. Dr. Candlish, of Edinburgh, Mr. Cowan, M. P., Rev. Dr. Duff, missionary to India, James Heald, Esq., M. P., Rev. R. D. Griffith, missionary from Madras, Rev. Walter Lawry, missionary from the South Seas, Rev. Peter Jacobs, a converted Indian, and others.

#### CHURCH MISSIONARY SOCIETY.

THE fifty-second annual meeting of this society was held at Exeter Hall, London, May 6; its President, the Earl of Chichester, being in the chair. Prayer having been offered by Rev. John Tucker, and a part of Isaiah xiv. having been read, the opening address was made by the chairman. Rev. John Venn then read the report, from which it appeared that the interests of the society at home have prospered beyond any former year; and the success of the missions has been at least equal to that detailed in any previous report.

The gross income of the society has been 112,252*l.* 18*s.* 7*d.* Of this sum 99,006*l.* 14*s.* 3*d.* have been received from associations, benefactions, legacies, &c.; 2,889*l.* 15*s.* have been contributed to special funds, as for disabled missionaries, the China mission, &c.; and 10,356*l.* 9*s.* 4*d.* have been raised and expended in India, &c. The increase of the gross income over that of last year is 7,979*l.* 11*s.* An important benefaction of 15,000*l.* consols has also come to the society's use, for the benefit of widows and orphans.

The gross expenditure has amounted to 104,734*l.* 16*s.* 5*d.* For the general expenses of the society, at home and abroad, there have been paid 85,436*l.* 7*s.* 6*d.*; for disabled missionaries, China, &c., 8,941*l.* 19*s.* 7*d.* A part of the surplus arising from the excess of the income over the expenditures is to be carried to the capital fund;

and the residue will be available for the enlargement of the missions.

The number of clergymen sustained by the society is one hundred and fifty-eight; of whom eighty-five are English, fifty-two foreign, (from Germany, &c.) and twenty-one native. There are also thirty-two European laymen, catechists, secretaries, printers, &c. The attendants on Christian worship are estimated at 107,000; the communicants at 14,146; the children under Christian education forty thousand. The increase in the number of communicants during the past year has been five hundred and ninety-five.

In passing to the state of the missions, the report says that the pastoral work throughout Sierra Leone has been maintained in its full extent, though the number of missionaries has been diminished by native agency under European superintendence. In the early months of the last year, three of the missionaries of the society explored the interior to the north and south of the colony; and one of them, Mr. Beale, extended his researches to the Sherbro country and the Gallinas. He writes,—"Great interest has been excited both in and out of the colony by this tour. Up to this time the country people continue to come in great numbers to see me; and two of the chiefs have brought me children for education; and others are about to send theirs." In the colony also there is deep interest manifested; and many are led to cry mightily to God in these lands by prayer. The operations at Sierra Leone are certainly taking deeper hold on the hearts and affections of the people than heretofore. They now better understand the nature of mission work. A very interesting account was next given of the Yoruba mission.

The operations of the society have been carried on as in former years at Syra, in Greece, at Smyrna, in Asia Minor, and at Cairo, in Egypt. In the course of the last year Mr. Bowen has continued his Christian researches in Syria, Mesopotamia, and other adjacent parts. He was accompanied in his travels by Mr. Sandreski, and they visited Constantinople, Mosul, Bagdad and Aleppo. A conference of missionaries from Asia Minor and Egypt is now being held at Jerusalem, under the Anglican Bishop, which will decide upon the future operations of the society in those parts of the east. The Turkish government have issued an imperial firman for the protection of all Christian subjects who choose to embrace the Protestant faith.

The journey into the interior of East Africa which Dr. Krapf entered upon, was happily accomplished. He has returned to Europe to plead for additional missionaries; and having found in his native country some willing to accompany him, he has returned with them to Africa, to push forward our missionary stations towards the interior.

In November last the Bishop of Madras visited Bombay, and two of the divinity students were presented for holy orders. There was but one feeling of grateful joy amongst the Lord's people on their reception. A missionary of the society has been placed at Kurrachee to commence a mission in Scinde. Mr. Bilderbeck reports that there are about five hundred souls under pastoral supervision at Madras. His labors also among the heathen are very encouraging. The number of baptized persons in Tinnevely, on the 31st of December last, was 13,518; one-fifth of them being communicants. The number of persons unbaptized, but under Christian instruction, is 11,034, making a total of persons in connection with this mission of 24,552. The baptisms have been two hundred and ninety-six adults, and seven hundred and twenty-eight children. During the last five years there has been a steady increase of about three hundred adult baptisms yearly. The reports which have been received during the past year afford some special evidences of the general progress and establishment of Christianity, as well as of the reality of the work of God's Holy Spirit upon the hearts of the people. At the close of the last year, Bishop Dealtry held a visitation in Tinnevely. There were confirmations in each of the principal stations of the society, at which 2,563 candidates were presented to the Bishop. He says: "I am satisfied that this is a real and abiding work, the work of God, the power of his grace, the putting forth of his Almighty arm in the sight of the nations, as in days of old."

Mr. Baker reports that at Pallam twenty-four Chogan families placed themselves under instruction, both by cutting off the marks of distinction from their head-dresses, and coming to church in a body. Speaking of the Romanist converts from heathenism, Mr. Harley writes, "It has often appeared to me doubtful whether the heathen baptized into the corrupt church have ever been really benefited by it. Their idolatry is kept up in another form; for their slothful propensities are gratified by their being prohibited to search for themselves; they have license to sin by the plenary indulgences granted; and finally they are deluded with the hope of heaven hereafter by a hollow and shallow profession of Christianity."

Mr. Gordon reports the completion and opening of a village church at Costa, in Ceylon, on a spot on which four hundred and ninety years ago stood a temple dedicated to Shiva.

At Calcutta fifty persons have been baptized during the last year, of whom twenty-seven were adults, one being a well-educated Mohammedan. The catechists and readers who went into the village of the Agra district, met with much encouragement in their preaching. Mr. Lamb has formed some branch missions in con-



section with Meerut, but supported entirely by local funds. At Bareilly they are forming a very hopeful little Christian settlement, under the immediate charge of a native. The Punjab mission will be commenced by two clergymen before the close of the present year. The Committee have met with much encouragement in the prospect of their new missions. The zeal of the military officer stationed in that country has collected the large sum of ten thousand rupees for the Punjab mission; and the Committee have lately had the satisfaction of receiving a promise from an unknown friend in India of ten thousand rupees upon the arrival in India of the new missionaries for the Punjab.

The Bishop of Victoria, and the four missionaries of the society who accompanied him, arrived at Hong-Kong on the 27th of March, 1850. Mr. M'Clatchie and Mr. Hobson give some interesting details of the progress of the mission. Our missionaries in British Guiana have not been left without some tokens of success to cheer them in their work, especially in the education of the young. The Bishop of Rupert's Land has transmitted to the Committee very cheering accounts of the state and progress of the mission during the last year. He has visited all the stations of the society, and held five confirmations, at which above five hundred persons were confirmed.

In the northern district of New Zealand the reports for the last year indicate improvement. The hopeful symptoms are acquiring strength, and there is every prospect of general and continued tranquillity. In the middle district, Archdeacon Brown has baptized three hundred natives, one hundred and eighty-three being adults, and administered the Lord's Supper to more than five hundred communicants. There has been an improvement during the year in the numbers attending divine service and the Sabbath schools. In the eastern district there is a marked and regular progress to be observed from the beginning. In 1840 the Christian church consisted entirely of natives who came from the Bay of Islands, principally as teachers. They were then twenty-nine. In 1841 they amounted to 133; in 1842 to 451; in 1843 to 675; in 1844 to 946; in 1845 to 1,484; in 1846 to 1,668; in 1847 to 1,960; in 1848 to 2,054; in 1849 to 2,893. In the district of Turanga the number of communicants who, during this year, have partaken of the Lord's Supper, has been 801, out of a population not exceeding 2,400. In the western district the number of baptisms during this year has been less than in the preceding year: still it has been considerable; and there has been an increase in the number of the communicants, the number attending on Christmas day being 776.

The report next alludes to the zealous endeavors of Romanism, both in England and elsewhere,

as follows: "At the very time when the battle is brought to our homes, Rome is putting forth renewed efforts for the extension of its missionary operations abroad. Additional bishops and priests are sent to New Zealand; a local dispute long pending between Rome and Goa is composed; and fresh efforts are to be made in South India. But we need not speak of particular missions. Amongst the various religious orders of Rome which send out their missionaries, that of the Jesuits is the most zealous in the annals of missions; and in a recent Romish publication, by authority, there appears the following announcement by the General of the Order: 'Within the last year alone,' he says, 'more than one hundred and thirty of my religion have left Europe to go and labor in the missions. The supplies of the Propagation of the Faith have powerfully contributed to render this number so considerable. It would appear as if divine Providence wished to reserve for this miraculous and truly Catholic Institute the glory of having established, or reconstructed, or at all events saved, all the missions now existing upon the face of the habitable earth.' So, then, Rome has presumptuously claimed, by the ominous lips of the General of the Order of Jesuits, 'all the missions now existing upon the face of the habitable earth;' just as by her papal rescript she has claimed all the counties of England as her own! Thus are we involved in one great conflict, the battle of the Reformation at home, in the colonies, and in the mission field."

#### RELIGIOUS TRACT SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, May 9; J. Henderson, Esq., being in the chair. The report submitted by the Secretary, William Jones, Esq., first took an encouraging view of the society's operations in the printing and distribution of religious publications in France, Switzerland, Italy, Russia, India, China, the Georgian and Society Islands, Southern, Northern, and Western Africa, the West Indies, and Great Britain. It then noticed the special objects to which the Committee had given their attention. With a view to meet the circumstances of the times, they have offered books and tracts on popery at half price, and premiums for essays on the errors of that system. The efforts made in the publication of books and tracts in connection with the Great Exhibition, colportage in Ireland, the counteraction of unsound and immoral literature, and the supply of the libraries for several important purposes, were also stated. The grants made to different societies, to soldiers, sailors, emigrants, inmates of prisons, hospitals, and union-houses, railway-workmen, foreigners in England, home missionary agents, convict-ships, colliers, for fairs, races, and miscellaneous

objects, amounted to 2,875,502 publications, of the value of 3,067*l*. 9*s*. 2*d*. The libraries granted for destitute districts, schools, National and British schoolmasters, and union-houses, amounted to 657. The issues from the depository during the year have been 20,840,000, being an increase of 1,694,559 on the preceding year; making the total circulation, at home and abroad, about 549,000,000, in about one hundred and ten languages. The benevolent income, inclusive of that for special objects, has amounted to 7,202*l*. 4*s*. 3*d*., being an increase of nearly 2,000*l*; the legacies have been 682*l*; and the amount received for sales 50,902*l*. 1*s*. 8*d*. The society's total receipts, including the sales, were 62,169*l*. 9*s*. 11*d*., an increase of 842*l*. 11*s*. 3*d*. The report concluded by earnestly impressing upon the friends of the society the necessity for enlarged and persevering efforts in the circulation of religious publications.

Addresses were made by the Chairman, Rev. Henry Hughes, J. P. Plumptre, Esq. M. P., Rev. Dr. Murray, of Elizabethtown, New Jersey, Rev. James Hussey, Gurney Hoare, Esq., Rev. W. W. Champneys, Clerical Secretary of the society, Hon. and Rev. B. W. Noel, Sir James Anderson, of Glasgow, Rev. Dr. Heather, and Rev. C. Overton, of Yorkshire.

#### LONDON JEWS' SOCIETY.

THE forty-third anniversary of this society was held at Exeter Hall, London, May 9; Lord Ashley being in the chair. The report was read by Rev. W. Ayerst. This document states that the society's missionaries find, both at home and abroad, a great and effectual door opened to them. While the prejudices of many of the bigoted adherents of the rabbies have yielded to the testimony of the truth, in many other cases the prevalence of infidelity has been overruled for the spread of the gospel. Many who, following the dictates of their own reason, had abandoned the errors of the Talmud, but had not learned to follow the light of revelation, now lend a willing ear to those who speak to them of Him through whom alone they can be saved. The society has been permitted during the past year to occupy four new stations in Oran, Jassy, Adrianople and Hungary, and to employ twelve fresh laborers in the missionary field.

At no period of the society's existence have the funds been in so prosperous a condition; the total income presenting an increase of nearly 4,000*l*. over the preceding year. The receipts were, for general purposes, 30,503*l*. 6*s*; for special purposes 1,731*l*. 0*s*. 11*d*. The expenditure for the year has been 29,378*l*. 4*s*. 5*d*. From a legacy of Miss Cook 24,300*l*. have been received for a Reserve Fund. The Widows' and Disabled

Fund amounts to 15,000*l*. For the Temporal Relief Fund about 500*l*. have been realized.

The Committee gave a long and interesting detail of the society's operations in Great Britain, in Jerusalem, Jaffa, Cairo, Oran, Bagdad, Salonica, Bucharest, Cracow, Hungary, Trieste, Warsaw, Lublin, Lawalki, Petrikoff, the Duchy of Posen, Danzig, Königsberg, Berlin, Breslau, Gottenburg, Frankfort-on-the-Maine, Strasburg, Creuznach, Amsterdam, and various parts of China, and in conclusion say, "We are thankful that we have eighty-four laborers, of whom forty-seven are of the house of Israel, employed in different parts of Europe, Asia, and Africa; but what are these among the many millions of the dispersed of Judah? We are thankful that we have been permitted to occupy four new stations; but we feel that it is a duty incumbent on the Church of Christ to redouble, to multiply, the efforts made. We want men who, constrained by the love of Christ, shall devote their time and their strength to this cause. We want men of God, both of the house of Israel, and from among the Gentiles, who shall avail themselves of the opportunities afforded, and go forth to tell the Jews that Christ has died that they may live."

Addresses were made by the Chairman, Sir Robert Inglis, M. P., J. P. Plumptre, Esq., M. P., Rev. Thomas Nolan, Mr. J. Payne, Rev. Hugh Stowell, Rev. E. Tottenham, Rev. J. Miller, Admiral Vernon Harcourt, Rev. E. C. Ewald, missionary at Jerusalem, and others.

#### LONDON MISSIONARY SOCIETY.

THE fifty-ninth anniversary of this society was held at Exeter Hall, London, May 15; S. M. Peto, Esq., being in the chair. From the report submitted by Dr. Tidman, it appears that the income of the society during the past year, from ordinary sources, has been 63,174*l*. 8*s*., including 12,865*l*. 10*s*. 3*d*. received from the missionary stations; and there has been an advance upon the income of the previous year of 1,368*l*. 18*s*. 6*d*. There has also been received the sum of 3,306*l*. 10*s*. for the John Williams, with 1,547*l*. 17*s*. 9*d*. for widows and orphans.

Passing to the state of the missions, the report says that in Tahiti the additions to the churches have been very numerous, including many who were previously careless and dissipated, and others who had for many years stubbornly resisted the power of the gospel. Pomare continues steadfast in her attachment to Protestantism, and consistent in her deportment as a Christian. Not a single islander has been seduced by the sophistries of Romanism; and the revised Bible, sent out by the John Williams, continues to be purchased with avidity; the payments remitted to

the British and Foreign Bible Society having already exceeded 6000. In Samoa the unnatural and destructive conflict which, for the last three years, has been carried on between the inhabitants of different islands, has been stayed. Even amidst the desolations of war the power of Christianity has been conspicuous; and multitudes have been spared and treated with lenity, who, but for its benign and restraining influence, would have become the victims of revenge and cruelty.

The tidings from the Hervey Islands are of an animating character. Two native teachers have commenced operations on certain islands, three or four days from Mangaia, called the Manaiki or Penrhyn Group. At the end of four months the places of heathen worship were destroyed, and all the idols committed to the flames; and two sanctuaries of the true God have been since erected. The Sabbath, moreover, is observed as a day of rest.

In British Guiana the people have still to struggle against insufficient labor, low wages, and exorbitant taxation; and while the members of the mission churches, out of their deep poverty, give with a willing mind toward the support of their own pastors, they are also compelled to contribute by taxation to the support of the Episcopalian, the Presbyterian, and the Roman Catholic churches of the colony. But the internal state of the churches is cheering; and many instances are found of extensive Scriptural knowledge and eminent practical godliness.

In Jamaica the congregations and churches have for the greater part suffered from the fearful visitation of cholera; and the scenes of distress, desolation, and death which they were compelled to witness, must have been truly appalling. But though living amidst pestilence and death, none of the missionaries have fallen victims to the fearful scourge. And while God's judgments were abroad in the land, the people learned righteousness.

In turning to South Africa, the Directors speak of the safe return of Rev. J. J. Freeman to his labors as Secretary of the Society; of Dr. Philip, feeble in body, but calm in spirit; of Robert Moffat, who is devoting his energies to a translation of the Bible into a language spoken by hundreds of thousands, and probably millions; of Robert Livingston, the intrepid explorer of the desert; and of the Kaffir war, which has proved so dire a calamity.

Madagascar is still closed against the missionary; and all intercourse with foreigners is strictly prohibited. But the last intelligence which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians during last summer raged with great violence. About twelve hundred were summoned to the capital to answer for

the offence of worshipping the only true God.

Three of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as three times while their bodies were consuming torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude, had not the prince of Madagascar, at the risk of his personal safety, now interposed as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his royal mother, cannot be determined. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy, they supply reflections that strengthen faith and demand thankfulness. More than fourteen years ago all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific; but none have drawn back unto perdition. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them, must strike through him.

All the different branches of missionary operation have been vigorously prosecuted at Canton, Amoy, Shanghai, and Hong-kong. Education is attended with great expense and with many difficulties; but the good work has been commenced. The theological class includes five young Chinamen of tried Christian character. The benevolence and skill of the medical missionaries have been successfully exerted on behalf of many thousand afflicted Chinese, who have gladly sought their aid. At each of our stations a native church has been formed; and two have ordained native pastors, the venerable Leang Afa, at Canton, and the intelligent and devoted Tin Sheen, at Hong-kong. Within the last twelve months additions have been made to each of the four Christian communities; and the deep penitence, simple faith, and sound Scriptural knowledge of the converts, afford strong grounds to anticipate their future steadfastness and consistency in the profession of the gospel.

The number of missionaries in India is fifty-four; and these occupy twenty-one principal stations. The thirty-one mission churches contain more than fifteen hundred communicants. There are three hundred schools, in which are nearly fourteen thousand scholars.

Addresses were made by Rev. G. Smith, of Poplar, Dr. Alexander, of Edinburgh, Edward Baines, Esq., of Leeds, Rev. James Kennedy, missionary from Benares, Rev. J. J. Freeman, one of the Secretaries, J. A. Harcastle, Esq., M. P. and others.

#### BORNEO CHURCH MISSION.

A LATE number of the London Record contains a letter from the Rev. F. T. McDougall, dated at Sarawak, October, 1850, describing the condition of the Borneo Church Mission. The population of the island, this missionary thinks, has been underrated; and he supposes that a just estimate would give at least five or six millions. In speaking of the openings for the introduction of the gospel, he says: "Missionaries may hopefully labor, among the wildest and remotest tribes we have heard of, with safety and confidence in the good disposition of the natives."

Of past plans and success he writes as follows: "Hitherto the chief efforts of the mission have been directed towards taking up a central position, and gaining the confidence and good will of the natives; and this has, to a great extent, been done. The schools of the mission are regarded with favor; and the benefits imparted by the dispensary have found their way far and wide to the hearts of many, who, having there received bodily ease, are now willing, even anxious, to learn the things that belong to their soul's peace.

The population of Sarawak is now so large and rapidly increasing, that the combined efforts of a body of men are necessary to carry on the work of the mission even here, not to speak of the much larger fields around us. In the mission home school there are now twenty children, some orphans, and others given by their parents to be baptized and trained up as Christians. They are of all ages, from two years old to ten; seven, already baptized, have been with us for more than a year; the remainder have been lately taken, and their baptism is deferred until the opening of our church at Christmas, when we expect the Bishop of Calcutta to consecrate it. These last are the children of a most interesting race of people, the Dyako-Chinese of Pemangkak, from four to five thousand of whom have lately emigrated hither."

Mr. McDougall speaks of the healthfulness of Borneo in the following encouraging language: "To any of my brethren who may feel inclined to join this mission I can say with truth, that I do not know a more pleasant sphere of labor. The people are most interesting, the country beautiful, and the climate delicious, and very healthy for a tropical one. You may travel through the jungle in perfect security from dangerous animals; you may even sleep out in most places at night, without dreading that mephitic exhalation which begets the deadly fevers of Africa and India. Even agues here are slight; and I have not seen a jungle fever among any of the Europeans, that has not been brought on by culpable carelessness and reckless exposure. A consumptive man might prolong his life here, and undergo exertion and exposure that he could not attempt in any European climate, even in those recommended to people with thoracic affections."

### American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

**GREECE.**—Mr. King wrote, on the 18th of June, that he was preaching in Greek as usual, and that on the previous Sabbath he had twenty hearers. "The public feeling," he says, "has greatly subsided. No communication has been made to me by the court in regard to my trial, since I last wrote; and I believe no action has been taken by the Senate or the House of Representatives."

**SALONICA.**—The school which the missionaries opened, for the education of Jewish children, has been broken up. The Rabbies opposed and denounced it; and by means of anathemas and

other expedients, they finally succeeded in keeping away every scholar.

**SMYRNA.**—Mr. Johnston writes, under date of June 6, that the attendance at the native service has increased of late, and a violent persecution has broken out. Orders have been sent from Constantinople, however, directing that protection be granted to the friends of the missionaries who need it.

**AISTAR.**—Mr. Schneider recently spent eight days at Killis; and he was much interested in the state of things in that place. Meetings were held every evening, as well as on the Sabbath; and on one occasion there were sixty persons

present. He found the same seriousness and tenderness which have, for some time past, characterized the services at Aintab. Several influential men have lately joined the ranks of the Protestants; and others are strongly inclined to follow their example. Among the latter is the most intelligent priest of Killis.

Letters from Dr. DeForest and Mr. Calhoun announce the death of Dr. Smith. No letter has been received from Aintab.

**ERZURUM.**—Mr. Peabody, under date of May 10, mentions the return of a colporteur from one of his tours, who says that for several days after his arrival at Arabkir his room was crowded, day and night. Twenty or thirty are decidedly Protestant in sentiment, and they ask for an American missionary. They say they are not able to do much for his support, but they will do what they can. One man has promised forty dollars a year.

**NESTORIANS.**—In a letter dated April 23, Mr. Stocking gives the statistics of the schools which are under the care of the mission. He says there are thirty-nine schools on the plain, four in Ter-gawer and Baradost, and two in Gawar, where the new station is to be commenced. The number of pupils is eight hundred and seventy-one; of whom two hundred and three are females. The teachers of these schools, with four exceptions, have been members of the male seminary. Many are hopefully pious, and all are regarded as evangelical in sentiment. Mr. Stocking, assisted by Deacon Moses, has the supervision of the schools; and his object is to give them a strictly missionary character.

**CYLON.**—From several recent communications, it seems that the cholera broke out in Jaffna early in the year; and though it has disappeared from some of the parishes, it was prevalent in other parts of the province at the latest dates. In some places the disease was very fatal. All the members of the mission, however, have been spared; and though their work was in a measure interrupted for a time, their operations will soon return to their former channel.

The effect of this scourge upon the heathen does not seem to have been favorable. Such, in particular, is the testimony of Messrs. Meigs, Smith and Hastings. "Alas!" says the first of these brethren; "they harden their hearts, and cleave unto their idols." "The number of daily worshippers at the temple opposite our church," Mr. Hastings writes, "increased considerably during the prevalence of the cholera." But Mr. Smith thinks that his church members have become more watchful and prayerful.

In writing from Chavagacherry, May 2, Mr. Noyes says: "There is nothing particularly encouraging at present in my field. Intemperance

prevails to an alarming extent; and the Sabbath is every where profaned. A government arrack shop stands very near my house; and the mail coach is driven by my door every Lord's day morning. Thus a Christian government encourages two of the greatest sins of the land." "The inhabitants of this parish are kindly disposed towards us; and they are always willing to bear the truth, when we go to their houses. Few, however, will come to us, unless it be to beg a book, or to ask some favor."

Under date of May 3, Dr. Green reports the number of patients registered by him during the year ending April 1, 1851, as having been 2,217. This statement does not include those who have been visited by the assistants at their own houses. Every morning an address is made, generally by a catechist or an assistant, to a company of invalids at the dispensary, on the plan of salvation as set forth synoptically on the tickets which the patients receive. Books and tracts are also distributed. The number who have been reached by the gospel in this way, including those who have accompanied the sick, must be more than three thousand. Dr. Green's assistant at the present time is Joshua Danforth, who "is fast growing into an experienced physician." Ira Gould, his former helper, is now in the hospital of the Jaffna Friend in Need Society, with credit and success. John Denniston is employed by the government at Point Pedro, and receives a monthly salary of ten dollars. Another of Dr. Green's pupils is at Moolative, in the southern part of the province, and has ten dollars a month. Nathan Parker, Samuel Miller, Joseph H. Towne, and Cowles Mead were formed into a medical class last October.

Mr. and Mrs. Poor arrived at Calcutta on the 12th of March in good health. They were at Colombo on the 10th of May.

**CHOCTAWS.**—Mr. Stark writes, under date of May 9, that six persons were admitted to the church on the previous Sabbath. More than thirty others give evidence of being anxious inquirers after the way of life. A collection of fifty-four dollars and fifty-six cents was taken up for foreign missions.

## Home Proceedings.

### EMBARKATION.

On the 23d of June Rev. William Mellen, of Enfield, Massachusetts, and Mrs. Laurana W. Mellen, of Oakham, Massachusetts, embarked in the bark Springbok, Captain Hurd, for Cape Town, with the expectation of joining the mission to South Africa. Mr. Mellen pursued his academical studies at Quincy, and his theological at New Haven.



## DONATIONS,

RECEIVED IN JUNE.

## MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Gutham, m. e.	52 04
Mechanic Falls, m. e.	10 00
N. Yarmouth, Gent. 10; la. 28; m. e. 10; s. a. 1,75;	49 75
Patten, J. C.	1 00
Portland, High-st. ch. m. e. 39,08; mater. asso. for Phoebe Cummings, Ceylon, 20; la. 48; 2d cong. ch. m. e. 74,71; 3d do. m. e. 41;	924 79
Yarmouth, 1st ch. gent. 55; m. e. 95; 20 00—417 58	
Kennebec co. Conf. of chs. E. Nason, Tr.	
Gardiner, Cong. ch. m. e.	10 00
Richmond, Rev. Mr. B.	3 00—13 00
Penobscot co. Aux. So. E. P. Duren, Tr.	
Orono, Cong. ch. m. e.	92 95
Somerset co. Aux. So. C. Selden, Tr.	
Bingham, Cong. ch.	4 00
York co. Conf. of chs. Rev. G. W. Cresscy, Tr.	
Alfred, Cong. ch.	50 00
Buxton, do. and so. 22,50; two chil. 50c;	22 00
Parsonsfield, Cong. ch.	15 04
York, 3d do.	13 00—101 00
	558 53
Andover, m. e. 2,75; Belfast, N. ch. s. a. chil. and others, 9; Dixfield, cong. ch. and so. 4,17;	8 92
	567 45
Legacies.—Hallowell, Augustus Alden, by R. G. Lincoln, Adm'r,	100 00
	667 45

## NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Alstead Centre, Ch. and so. 28,67;	
Paper mill village, ch. 7,83;	36 39
Gilsium, Ch. and so.	13 15
Harrisville, m. e.	10 50
Hinsdale, m. e.	90 00
Keene, m. e.	3 00
Marblehead, Ch. and so.	13 03
New Alstead, m. e.	8 00
Roxbury, Ch. and so.	7 00
Walpole, Gent. 48,52; la. 31,14; la. sew. cir. for Ceylon sch. 23; s. a. 10; m. e. 7,83;	130 28—231 23
Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. to cons. Rev. Edward S. Gmeley an H. M. 83,01; s. a. class, 2,5;	85 27
Lebanon, Cong. ch. to cons. Rev. Charles A. Downs an H. M.	50 00—135 27
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Manchester, 1st ch. m. e. 14,59; misses' sew. cir. for Madras 23; J. Hersey, 13;	51 29
Nashua, Ch. and so.	86 28
Mt. Vernon, Cong. ch. 39,71; la. asso. to cons. Rev. C. D. Henshaw an H. M. 51,16;	90 87—228 74
Merrimack co. Aux. So. G. Hutchins, Tr.	
Franklin, Cong. ch. m. e.	35 00
Hopkinton, Mrs. T. 1,50; Mrs. W. 2; 3 50	
Wilmot, J. C.	1 00—39 50
Rockingham co. Conf. of chs. F. Grant, Tr.	
New Castle, s. a. for ind. chil.	4 00
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Barrington, Miss Smith's s. a. class,	9 00
Onispeo, Ch. and so.	47 00—40 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch. and so. 22,14; Rev. E. S. Wright, 10;	32 14
Croyden, Mrs. L. 2,50; a friend, 1;	3 50—35 64
	723 38
Unknowns, 1; Lancaster, cong. ch. and so. 13,11;	14 11
	737 49

Legacies.—Marlboro', Mrs. Bethiah Whitney, by W. Lamson, Tr.

27 00

764 49

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Burke, Cong. ch. and so.	5 00
St. Johnsbury Centre, Rev. J. J. 1;	
2d ch. friends, 150;	151 00—136 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, East. Indiv.	10 00
Fairfax, Cong. ch. and so.	10 00
Fairfield, do. 13,12; W. M. 2; T.	
M. and wife, 3;	18 12
Franklin, Cong. ch. and so.	6 00
Sheldon, do.	18 00
St. Albans, 1st do. wh. cons. Joseph H. Bastward an H. M.	100 00
Sutton, Benez. so.	5 00—167 12
Orleans co. Aux. So. H. Hastings, Tr.	
Craftsbury, m. e.	13 00
Greensboro', Cong. ch. and so. 20,50; m. e. 10,50;	31 00—44 00
Rutland co. Aux. So. J. Barrett, Tr.	
Pawlet, Coll. 33,45; m. e. 12,75;	45 23
Rutland, E. par. m. e.	6 77—52 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre cong. ch. m. e.	24 75
E. Westminster, Cong. ch. and so. 15,51; m. e. 2,60;	21 16
Putney, Cong. ch. m. e.	10 00—53 91
Windsor co. Aux. So. J. Steele and E. P. Nevins, Tr.	
Barnard, Cong. ch. 15; C. P. 2;	17 00
Randolph, Centre cong. ch.	15 00
Rochester, m. e.	3 43—35 43
	519 46
A thank off'g, 10; Maidstone, Dr. Dewey, 5;	15 00
	535 46

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Harwich, m. e.	19 00
S. Wellfleet, I. Paine,	20 00—39 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Becket, Gent. 7; la. 9,50;	16 50
Curtisville,	10 00
Dalton, Cong. so. 64,50; less 33; ack. in Dec. Her. fr. Sandisfield, (of wh. to cons. Rev. Dwight W. Marsh of Housh, an H. M. 50);	49 50
Hinsdale, Cong. so. (of wh. to cons. E. T. Nash an H. M. 100);	229 58
Monterey, Gent. 9,41; la. 4,64; m. e. 10,95;	25 00
N. Adams, Cong. so. wh. and prov. dona. cons. R. W. E. McLELLAN an H. M.	64 00
Peru, Cong. ch.	39 40
Richmond,	35 50
S. Egremont, to cons. Rev. Elias Clark an H. M.	55 00
Stockbridge, Coll. 50; m. e. 20; Estate of Miss Frances Wells, dec'd, to cons. Thomas Wells an H. M. 50;	120 00
W. Stockbridge Centre,	11 70
Windsor, Gent. 25,40; la. 19,00; m. e. 5; a friend, 5; to cons. Rev. Charles Peabody an H. M.	85 00
	791 18
Ded. e. note, 3; exps. 18c;	3 18—718 00
Boston, S. A. Danforth, Agent.	
(Of wh. fr. Salem-st. juv. miss. so. 40; do. for Miss Hall's sch. Allegheny miss. 30);	336 06
Brookfield Assa. William Hyde, Tr.	
A friend,	5 00
Ware, O. Sage,	200 00—205 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
W. Newbury, 2d par. cong. ch. and so.	98 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Hamilton, Cong. ch. and so.	80 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Northampton, Young la. of Gothic sem. for Dr. Scudder,	13 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Upton, Mrs. C. R. P. 2; L. F. 3;	4 00

27 00

764 49

156 00

67 12

41 00

52 00

53 91

35 42

10 46

15 00

25 46

39 00

39 00

39 00

39 00

39 00

39 00

39 00

39 00

39 00

39 00

Westboro', A friend, wh. and prev. dona. cons. Mrs. HARRIS S. CADY an H. M. 50 00—54 00

Middlesex South Conf. of chs. 112 40

Saxtonville, Ortho. cong. ch. and so. 112 40

Missouri Union of the Salem Asso. R. P. Waters, Tr.

Salem, Tab. ch. a. s. for a Chinese child, 35 00

Upper Beverly, Mr. Gannett's so. 30 62—55 62

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. 30 62—55 62

Dorchester, Gent. (of which fr. T. D. Quincy, to cons. Miss ASKILL A. QUINCY an H. M. 100;) 423,75; la. 27; 650 75

Foxboro', Cong. ch. and so. 112,60; m. e. 29; D. Carpenter, to cons. Miss ESCAN PAVSON an H. M. 100; 241 00

Medway Village, Gent. and la. wh. and prev. dona. cons. Miss POLLY WOOD an H. M. 77 57

Roxbury, Eliot ch. and so. gent. 118; la. 1,29; m. e. 23,88; 143 20

W Roxbury, Spring-st. ch. and so. m. e. 6 60—1,119 72

Old Colony Aux. So. H. Coggeshall, Tr. 25 00

Fairhaven, 1st cong. a. s. for schs. in Ceylon, 5 56

New Bedford, Trin. ch. a. s. 5 56

S. Dartmouth, C. O. Bailey, for *Rosland Bailey*, Ceylon, 5 00—35 56

Palatine Miss. So. E. Alden, Tr. 45,70; 1st par. gent. 72,93; la. 45,70; m. e. 31,28; E. par. gent. 33; la. 22,62; 905 62

Braintree, S. par. gent. and la. 41 00

Braintree and Weymouth, union so. gent. and la. 34,61; m. e. 55,53; 90 14

Bridgewater, Trin. so. m. e. 79 50

E. Bridgewater, Trin. ch. D. W. 10 00

Hanson, m. e. 27 50

Hingham, Evan. ch. and so. m. e. 15 87

N. Bridgewater, 1st par. gent. and la. 30,42; Foster evan. ch. and so. gent. and la. 157; m. e. 90; S. par. gent. and la. 52; 259 42

Randolph, 1st par. gent. 21,69; la. 33,28; E. par. gent. 48,97; la. 62; young la. 14,48; juv. miss. so. 5,21; m. e. 24,85; a friend, 50c.; 285 38

Scituate, N. par. gent. and la. 6 00

Weymouth, S. par. m. e. 12 00—1,032 43

Pilgrim Aux. So. J. Robbins, Tr. 9 02

Kingston, Evan. cong. ch. and so. 141 00—159 02

Plymouth, 3d cong. ch. and so. of the Pilgrims, 141 00—159 02

Worcester co. Central Aux. So. A. D. Foster, Tr. Northboro', A lady, (of wh. for N. Amet. Ind. 60; for *Anna Brigham*, Ceylon, 30;) 120 00

4,106 81

A friend, 50; Chelsea, Winnisimmet ch. m. e. 29,25; Broadway ch. m. e. 22,53; E. Cambridge, Evan. cong. ch. m. e. 8,45; Lawrence, Lawrence-st. ch. juv. sew. cir. 42,40; Lowell, a friend, 25c.; Medford, 2d cong. ch. and so. 74,66; N. Chelsea, Rev. J. D. Farnsworth, a sub. marriage fee, 2; S. Reading, B. Yale, 10; 249 53

4,356 34

Legacies.—Holden, Mrs. Mahalah Hubbard, by S. Hubbard, 14 61

4,370 95

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesley, Tr. 30 00

Millford, 2d cong. ch. a. s. 30 00

Fairfield co. West, Aux. So. C. Marvin, Tr. 30 00

Greenwich, 2d cong. ch. for Mrs. Bridgman's sch. China, 45 00

Ridge-field, Cong. ch. m. e. 34 31—79 31

Hartford co. Aux. So. A. W. Butler, Tr. 37 33

S. Glastenbury, m. e. 35,26; B. D. 9; Hartford co. South, Aux. So. H. S. Ward, Tr. 2 00

Upper Middletown, A friend, 2 00

Middlesex Asso. S. Stillman, Tr. 2 00

Deep River, Rev. Ex. Rich, for m. to South Africa, 16 00

New Haven City Aux. So., A. H. Malby, Ag. 40 40

New Haven, 3d cong. ch. a. s. 15; Union m. e. 17,15; do. gold ring, 1; Yale college m. e. 7,25; 40 40

New Haven co. West, Aux. So. A. Townsend, Jr. Tr. 17 00

Birmingham, Cong. ch. 17 00

Tolland co. Aux. So. J. R. Flynt, Tr. 100 00

Somers, A friend, to cons. DANIEL SEXTON an H. M. 100 00

Vernon, Aaron Kelliogg, 50; C. J. C. 2; 52 00

Wellington, Cong. ch. and so. 30 00—189 00

Windham co. Aux. So. J. B. Gay, Tr. 10 00

W. Killingly, Rev. R. Whitmore, 308 09

Legacies.—New Hartford, John Brown, by S. Terry, (prev. rec'd, 150;) 50 66

448 75

RHODE ISLAND.

Kingston, Cong. ch. and so. m. e. 30; Providence, Brown University, m. e. for male sem. in Seir, Persia, 23; 53 00

NEW YORK.

Buffalo and vic. J. Crocker, Agent. 107 04

Buffalo, 1st pres. ch. m. e. 97,04; ALBERT S. MERRILL, 10; which cons. him an H. M. 107 04

Geneva and vic. C. A. Cook, Agent. 15 00

Geneva, N. pres. ch. 13; pres. ch. W. H. S. 1; L. De V. W. 1; 15 00

Lyndonville, Pres. ch. wh. and prev. dona. cons. SAMUEL TAPPAN an H. M. 39 75

Marion, Cong. ch. 15 00

Rushville, Cong. ch. 22 07

Starky, Mrs. H. A. 7 00

93 62

Ded. disc. 25—98 57

Greene co. Aux. So. J. Doane, Tr. 101 07

Catskill, Pres. ch. m. e. 31,07; a friend, 40; do. 20; 101 07

Duham, Rev. S. Williston, dec'd, bal. of avails of Millen. discourses, by Rev. T. Williston, 5 00—106 07

Monroe co. and vic. E. Ely, Agent. 10 00

North Bergen, S. H. 10 00

Rochester, 1st pres. ch. 1,100,78; Brick pres. ch. L. Chapin, to cons. EDWARD D. CHAPIN an H. M. 1,200 98—1,310 98

New York City & Brooklyn Aux. So. J. W. Tracy, Tr. (Of wh. fr. 11th pres. ch. to cons. Rev. J. W. PARSONS of Salonica, an H. M. 53,30; St. George's ch. for Armenian m. 5; Brooklyn, W. W. Finnen, wh. cons. Rev. GEORGE W. McMillan of Madura, an H. M. 103; Plymouth, ch. 168,73; S. pres. ch. m. e. 66,46; J. A. Davenport, 50; A. Edwards, 50;) 812 40

2,355 06

Amsterdam Village, Male a. s. 8,28; fem. a. s. for *Maria Ducky*, Ceylon, 20; mater. asso. for *Montgomery Goodale*, Ceylon, 30; Bernhard's Bay, M. A. B. 4; Buol, pres. ch. 25; Canterbury, do. 16; Clinton, Hamilton coll. Chris. Res. so. for *Daniel Miles*, Ceylon, 50; Elbridge, 1st cong. ch. and so. (of wh. to cons. Rev. GEORGE DE F. Folsom, an H. M. 50;) 97,32; a. s. 2,48; Genoa, a friend, 38c.; Glens Falls, 1st pres. ch. 29,47; a. s. 3,40; Haverstraw, pres. ch. m. e. 10,44; Hudson, 1st do. a. s. for Dea. John, Oromiah, 35; Ithaca, 1st pres. ch. 85,31; Kingsboro', Dr. Yale's ch. and so. Alanson Judson, wh. cons. ELIAS JUDSON and Mrs. RACHEL B. JUDSON H. M. 20; Mrs. L. Giles, dec'd, 10; Miss R. B. 10; L. M. S. 5; D. R. B. 2; Martinsburg, pres. ch. wh. and prev. dona. cons. Rev. ORACE E. ROSSMAN of Columbia, Wis. an H. M. 10; New Lebanon, pres. ch. m. e. 10; Plattsburg, pres. a. s. for ed. of chil. at Canton, 25; Somers, pres. ch. m. e. 3; Springville, 1st pres. so. for

sup. of a scholar in Mt. Seir sem. Persie, 26; Syracuse, Mrs. W. S.; Troy, 1st pres. ch. 67;

758 98

**Legacies.**—Danby, Lewis Beardsley, by Eleazar Taylor, Esq. 50; Fishkill, Jeremiah Platt, by Daniel W. and Harvey D. Platt, Ex'rs, 250; New Lebanon, R. Woodworth, (prev. rec'd, 804,12;) 149,65;

449 65

3,542 99

**NEW JERSEY.**

Cold Spring, s. s. 2,33; Deckertown, pres. ch. 38; Fairton, pres. s. s. 1,70; Miss Bart's class, 1,30; Madison, pres. ch. m. c. 58; Morristown, Mrs. B. O. C. 10; Newark, pres. s. s. 17,15; 3d ds. s. s. bro. and sis. 1; New Brunswick, T. Frelinghuysen, (of wh. for debt, 50;) 75;

904 38

**Legacies.**—New Providence, Mrs. Margaret Riggs, by J. L. Riggs, Ex'r,

110 00

314 38

**PENNSYLVANIA.**

Green, pres. ch. 4; Herrick, Uniondale, pres. ch. 7,45; Montrose, pres. ch. m. c. 10; Philadelphia, so. for ed. hes. youth, 150; a friend, 10;

181 43

**Legacies.**—Northumberland, John Porter, by D. Brantigan and W. H. Waples, Ex'rs, 3,000; loss tax and disc. 157;

2,843 00

3,024 45

**DELAWARE.**

Drawyers, Pres. ch.

5 75

**DISTRICT OF COLUMBIA.**

Washington, 1st pres. ch.

138 92

**VIRGINIA.**

Students of University of Virginia, 35; disc. 35c.; Norfolk, J. D. J. 10;

44 65

**SOUTH CAROLINA.**

Charleston, A friend,

25 00

**OHIO.**

Western For. Miss. So. G. L. Weed, Tr. Boonville and O. T. chs. 8,30; Cheviot, Mr. H.'s chil. 4,70; Cincinnati, G. L. Weed, to cons. Mrs. Eliza H. Wass an H. M. 100; W. L. 10; 1st ortho. cong. ch. 136,10; 2d pres. ch. m. c. 19,85; College Hill, Miss B. 1; Columbus, 3d pres. ch. Mr. and Mrs. J. S. Hall to cons. Asa D. Lord an H. M. 100; six mems. to cons. John S. Hall an H. M. 100; coll. 60; ded. prev. ack. 200; Hanging Rock and Pine Grove, coll. 76,62; T. M. for Dr. Williamson, 5; Harmar, m. c. 16,14; Huntington and Racoon, 6,2; Jersey, m. c. 3,56; s. s. 1,91; Marietta, Cong. ch. 22,62; so. of inq. in college, 1; la. sew. cir. 31,12; la. mater. assn. 16,93; chil. of do. 14,37; Mc. Connelville, (of wh. fr. s. s. 14,37;) wh. cons. Rev. William Wakefield an H. M. 60; Portsmouth, pres. ch. 59,61; Rome, 6,75; Sandy Springs, 7,65; Walnut Hills, Lane sem. 133,50; m. c. 30; Wilkesville, 5; ded. disc. 3,10;

778 09

Western Reserve Aux. Soc. by Rev. S. G. Clark. Hudson, Western Res. coll. 7,76; Huntington, 1,35; Richfield, M. & N. H. 10; Rootstown, Gap Casa, wh. cons. him and Mrs. Tinsan Case H. M. 500; Vermillion, 4,02;

523 63

1,301 72

Cherry Valley, W. L. C. 1,50; Mrs. C. 1,50; Mrs. S. W. T. 1,50; Miss T. B. 1,50; Cayahoga Falls, Memento, for Mt. Lebanon com. Syria, 30;

98 00

1,397 72

**INDIANA.**

Brockville, Mrs. A. F. 1; Valparaiso, Mrs. F. 10;

11 00

**ILLINOIS.**

Albany, Cong. ch. m. c. 3; Augusta, pres. ch. 23; m. c. 9; Campbell, A. H. 1; L. A. 3; Decker's Prairie, m. c. 4,50; Galesburg, young people, 10; Henry, Henry sem. m. c. 2,50; Jarricho, T. P. 5; Woodville, N. Cooke, 15;

78 00

**MICHIGAN.**

California, m. c. 4; Miss J. A. W. dec'd, 2; Flint, J. B. 1; Hillsdale, pres. m. c. 5; Kalamazoo, 1st pres. ch. s. s. for ed. hes. chil. wh. and prev. dona. cons. LUTHER H. TRASK an H. M. 75; Medina, cong. ch. 15,47; Niles, pres. ch. m. c. 50; S. Nankin, Wayne cong. ch. 14;

166 47

**WISCONSIN.**

Delavan, Cong. ch. m. c. 14,70; Racine, 1st pres. ch. m. c. 12,85;

27 55

**IOWA.**

Belleville, Rev. W. L. C. 1; Burlington, cong. ch. m. c. 16,45; A. L. 10;

27 43

**KENTUCKY.**

Midway, Pres. ch.

15 00

**TENNESSEE.**

Dandridge, Hopewell, pres. cong. 13; Mooreburg, pres. ch. 75c.; Rogersville, 9d do. 30;

43 75

**IN FOREIGN LANDS, &c.**

Canton, China, W. C. Thorburn, for Canton miss.

18 00

Lac-qui-parle, A dec'd mem. of ch. av. of property sold, 12,10; Rev. S. R. Riggs, 5; Mount Pleasant, Choc. nation, ch. and cong. 13,75; Mount Zion, ch. 15,30; Pine Ridge, m. c. 7,10; Wheelock, ch. m. c. 22,30; contrib. 30,35;

88 80

Shipton, C. E., A. Martin, 3; St. Andrews, pres. ch. m. c. 20; Rev. A. H. 5; Miss G. for m. to Jews, 5;

33 00

\$148 96

Donations received in June, (of which for debt, 50;)

\$12,175 22

**Legacies,**

3,504 92

\$15,779 14

**TOTAL** from August 1st to June 30th,

\$245,702 96

**CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.**

Amount received in June,

\$300 00

**DONATIONS IN CLOTHING, &c.**

Brooklyn, N. Y. A bundle, from Armstrong juv. miss. so. for Miss Fisk, Oregoniah. Canaan Four Corners, N. Y. A box, fr. Miss L. Gray.

Charleston, S. C. A box, fr. S. E. Wilson, for Mr. Wilson, W. Africa.

Greenwich, Ms. A keg of butter, for Mr. Schaeffer, Constantinople.

Montgomery, Vt. A bundle, fr. fem. benev. so. New York City, A box, fr. la. sew. so. of Allen-st. pres. ch. for Mr. Cochran, Oregoniah, 60;

3 61

books, fr. friends, for Nestorian m. 80;

140 00

Parisippay, N. J. A box, fr. Mr. Smith, for Mr. Doty, Amor.

Pompton, N. J. A box, fr. benev. sew. so. of R. D. ch. for Choctaw m.

Savannah, Ga. A box, fr. A. A. Smets, for Mr. Wilson, W. Africa.

Springville, N. Y. A box, fr. B. Cochran, for Mr. Cochran, Nestorian m.

13 95

Sullivan, N. H. A bundle, fr. la. cir. of ind. for Catteraugus m.